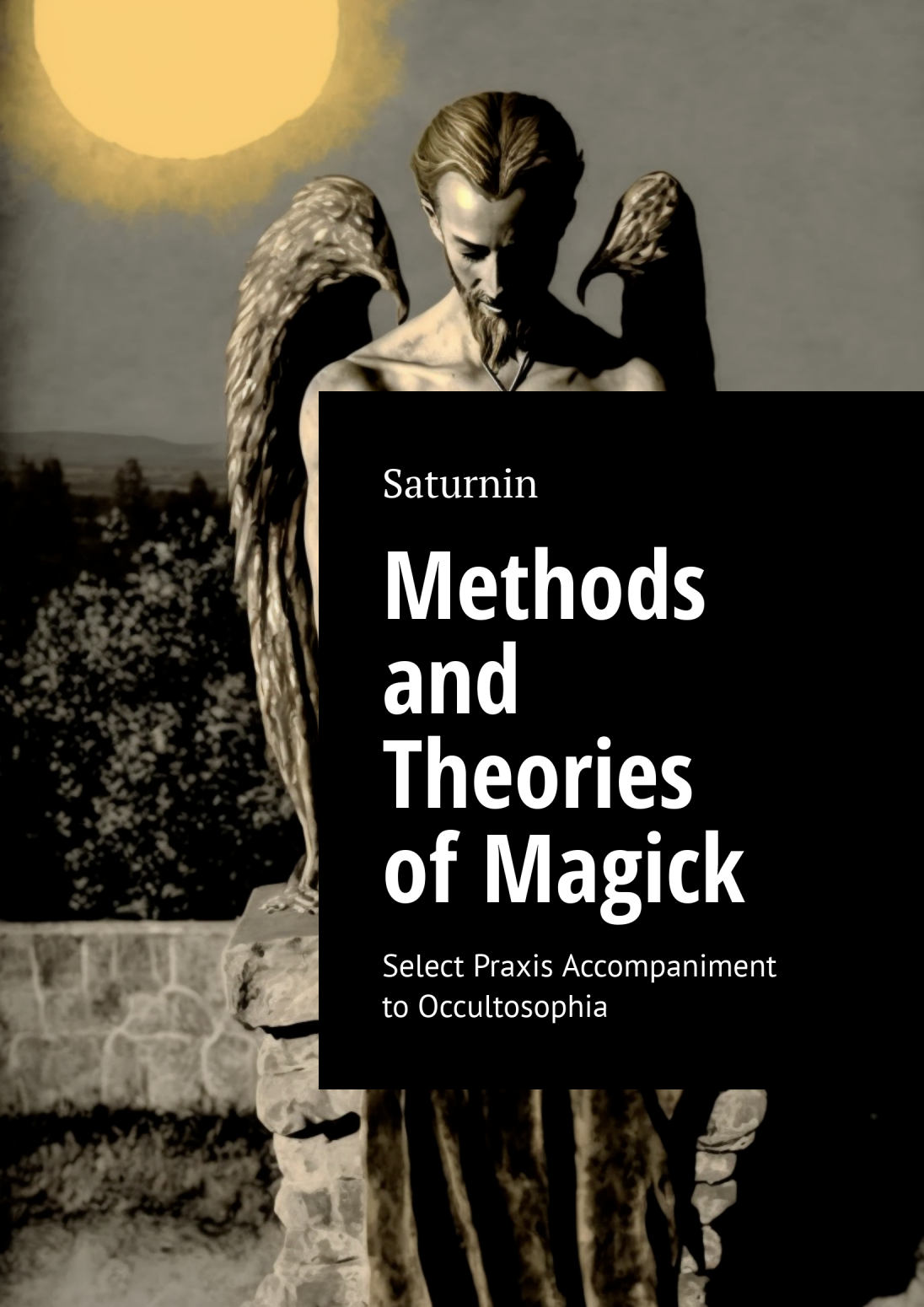

Saturnin

Methods and Theories of Magick

Select Praxis Accompaniment to Occultosophia

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Methods and Theories of Magick

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2023

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Książka powstała w inteligentnym systemie wydawniczym Ridero

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To shadow-witch, an aged wretch I speak:
O darling, midst death's vine entwined,
Stripped bare, devoid of flesh's guise,
Why art thou woeful, honeycomb?
Outward beauty fades away,
Transient is carnal knowledge,
Thy life decayed thy very soul,
In ancient game, an ol" charade,
Wear a mask, young one, I advise,
Assume many forms amidst the shades,
Ensnaring mortal hearts with skill,
Yet, I see through thy veil thin,
As memories fade, thou must strive,
Preserve thyself in sorrow's realm,
Descend to monstrous realms untold,
Beyond the human race's sphere,
Thy birthright, mine eyes can behold,
„Midst masquerades and false façades,
I'll console thee, dear little witch,
My own soul destroyed by torment,
Though outwardly a wretched shade,
A secret harboring countless stars,
Peer into my garb, as dark as night,
While nature's graveyard gazes on,
The grotesque forms glaring fiercely,
Look through my ram's skull's empty space,
Azoth's black stars sing a solemn hymn,

Through Tartarus's winds that howl. The
aged devil, speaking to himself:
When I still dwelled in living form,
They pondered my darkness, great sin,
Not knowing occult machine's cruelty,
Karma's bite, let it remain hushed,
In Arachne's web, the more thou strive,
The more misfortunes ensnare thee,
Better to be unborn, untethered!
The dead welcomed me to their homes,
Ganzir, my name, a spirit's conduit,
As my body traversed black gold's realm,
Amidst cosmic voids, suspended,
I roamed the fallen planet's gloom,
Eden's bliss forever unseen,
To all, business appeared normal,
Yet in demonic realms, a dense shade,
Resembling a torn figure in black,
As gargoyles and dark angels soar,
I catch glimpses of a fallen world. „Tis
amusing, as I penned these lines,
Years ago, when I dwelled among life,
A good father inspiring his son,
From beyond space, beyond time's grasp,
A shroud of darkness enshrouding flesh,
Tapping keys upon a laptop's face,
Amidst the library's bustling crowd,
Greenery and weather laden with gloom,
A man of Saturn, somber and true,

Merged with vast abyssal spaces,
The Gods wondered at that fate, Zuhal,
In Azoth's black fire, beyond bounds,
Nighter, shadow-shifter, bowing low,
Black brotherhoods taint thy mind,
So why dost thou strive to wield thy sword? What dost thou do in this demonic night,
Exchanging winks with terror's mothers,
Thou art no friend, but a grave's mate,
They mock and mimic thy lost life,
Tell me, friend, how didst thou survive,
Without becoming a nightmare thyself?
What brings thee to the library's lair,
Tapping keys, gazing at strangers" souls,
Why dost thou pretend thou art not stranded,
In a land bereft of life's embrace,
Living a virtuous existence? Perhaps „tis but a mere facade,
How human, this mundane discourse,
Transient solace in bird's sweet song,
A realm of green demise, cosmic void.

Methods in Magick

Methods in Magick I: Pythagorean Training

You ask for method, my friend? The method is in you, in hard work, a deeply lived life, and unabandoned visions. Paraphrasing master Goethe, you yourself are the learning.

Day and Hour of Jupiter

Like in sheet music for a symphony, every method in magick is a separate line of mentalese notion, that should be harmoniously arranged with others. It is not merely the utility of the act, but its aesthetics, simplicity, virtuosity, inner composition and beauty.

Not a single magickal symphony may be repeated, it is improvised a vista with each ceremony, ritual, act, performance. It is simultaneously composed, conducted, played and enacted. Similar to generating ingenious ideas with breakthroughs and moments of realization, ecstasy, silence and equipose, the process of magickal symphony is employing the whole of humaneness to the highest possible effort for reaching the greatest ground of metaphysics in the sphere of magician's performance. It

is a performative-intellectual sport of highly-pitched senses and a trained apparatus of "ecce homo" that requires no flatterers. It should be as natural as a homage accepted by an emperor, that no regular man would stand, blushing and shying away suspicious of the situation and sensing some deceit.

Indeed, we receive both homage and inspiration from various worlds that others undreamt of, yet — all for the sake of duty, beauty and destiny, as it unfolds and plays out to its utter completeness. Attempt but once reveal your succesful working to the vast majority of humanity and you will be laughed away and mocked, the reasoned will sceptically discard you, the naive will listen with interest to no true effect, the fools will attempt to claim the same, the fraudulent with employ charlatanry to emulate for the sake of gain! Yet the hardest ordeal is to be alone with the alone, solitary in the world of men in a crowded invisible world that others relegate to phantasy. Be prepared either for a great company, complete alienation and misunderstanding, or a nuthouse, if your leg happens to slip and your mind will be thrown into a disastrous state!

Here, rallying all the finest things that we may conjure, evoke, invoke, focus, catalyze, conduct, contain and master, we stand for what we truly are, we show our honest, true mask to the world. Mark of genius is the capacity to feel greatly and deeply, to harness oceans beyond one's trifle single mortal life, and to envault the beyond, the orchestra of living majestic torrent of Platonic ideas into a single point of concentration that scrupulously notes down the observations than in a Socratic irony may not be conveyed otherwise than by a crooked, insufficient medium: be it in writing; performance; science; musical

composition; theatre; acting; engineering, or any discipline that needs either passion, derangement, masterful self-control or great understanding, precision and technical acumen.

When you transpose a great work, a mere notation into the phenomenal human world, and elevate it back to the transcendent, the whole that encloses a man in perfection of the creative moment it stands monolithically above the uncouth, boorish ear, and only a figment of it may be heard by a trained, sophisticated ear, lastly only those who let the symphony lead them back into the artists magickal focus may catch the starry thread, that lifts an individual back to the genuine place from whence it stemmed.

Poor art may be immediately captured inasmuch as it leads to garbage. It requires no effort, or has very little to convey, for it is ultimately the creator that stands in front of his work. On this note, when the creator is poor in mind or understanding, even inspiration of all Gods, hellish glare, depths of Tartarus, and starry expanse of divinity will not be able to inspire him sufficiently, for him to remake it into anything of worth. A poor magician will never perform any thaumaturgy, at best he will be ensnared by his own delusions, at worst, captured and pocketed by a small cacodaimon that will create illusions in his head, merely to turn him into a plaything and watch how the poor idiot falls prey to his own bombastically inflated mind.

The prime responsibility of the artist is thus to develop his workshop, training, skill, coupled with experiential knowledge, intellectual humility and learning so that his mind is sensitive and receptive enough to the silence of inspiration. Whether that will make anyone into a genius?

That is a different issue. Great artisans and technical players are not necessarily marked by genius, and the genii is easily spoiled by pampering and lack of solid foundation in technical approaches that should be improved and embettered throughout one's life. What they give on Earth is a by-product of work, no matter how handsomely done, one should think that his genius gives fruition on the other side, posthumously, where the toil in perfection is continued. Fixed with worldly affairs, one quickly loses the point of furthering his act, his art, his accentuated existence and rests on laurels that were never received, verily.

Yet, yet, how to achieve this method? For I indulged in theory and remarks for much too long!

The first stage is the synergetic Pythagorean pitching of senses, which is a method similar to sense-consciousness training in the yogas. This is a highly extended and perfected method of visualization for images held in in mental field, audializations for sounds held in mental field, for tactilization for haptic sensations held in the mental field, olfactorization, for scents held in the mental field, gustatory sensations for taste held in the mental field.

Mere enumeration, but at first extending the separate senses and focus on each one of them propels into consciousness of these separate systems, they need to be mastered in a degree capable of providing enogh backbone for further training. They should be treated as separate entities at first to delineate where they begin and where they end. When mindful enough, we may proceed to synergy and training visual-olfactory, or gustatory-auditory descriptions of the world.

At all times, these should be repeated and trained despite further progress, we can deepen them and combine them at will, preserving a sound mind. There are dangers to developing strong sense-consciousness, especially when the psychic energy is clogged in one of the arteries of senses, or when a malignant entity abuses our training for the purpose of generating false illusory stimuli. Let us remember, that sense-consciousness training should be at all times tied tightly with focus and concentration training, mindfulness, or meditation. The sense-consciousness should go where it is commanded, not where the "jumping monkey of the mind" tells us to, especially that our focus and concentration in the early phases of our training may also be abused by external entities.

This is the law of enantiodromia, the pressure of dualities; Even the finest focus, concentration and intelligence may be cut short by a leverage at the root from an unfriedly entity, if it did not resolve itself in a transcendent third that operates in a different proportion and allows safe work. The more we are swung left and right, the easier to exploit us, but also the easier to ingrain habits of radicalism on both side of polarities, killing the middle. We don't want to become hardliners of two polarities, we should seek the middle ground at all times, if the middle is transcending the polarities, all the better, but that is a question of individuation and experiential and cognitive phenotypization of the person concenred.

When we mastered sense-consciousness we may progress to the illusory generation process, to visualize and subtly materialize objects, sounds et al. In the aethyric realm. We may visualize a triangle that tastes like an apple, smells of gasoline, and

sings “My way” by Frank Sinatra. It is preferred to create things within one’s own aesthetics, and the old adage goes “you are what you eat”, and that is adequately self-explanatory, if you create ugly things, you will get an ugly mind and degenerate. That’s your own choice, as I don’t meddle into one’s preferences, but it has long-term consequences on the Karman and inclinations, disinhibiting oneself completely in chaos is only as good as you may re-integrate into something useful later, otherwise it’s a terrible mess.

Genius Loci

Music: Strauss: Death and Transfiguration — Hindemith: Symphonic Metamorphosis of Themes by Carl Maria von Weber, The Philadelphia Orchestra, Neeme Järvi.

Place: National Library of Poland, Warsaw.

Astrological Setting (Morinus):

	Longitude	Latitude	Rectascension	Declination
Asc	10°31'57" ♋	0°00'00"	101°27'20"	23°01'13"
MC	6°27'56" ♓	0°00'00"	338°13'08"	- 9°08'19"

☉	13°22'39" ♒	0°00'00"	315°50'37"	-16°48'16"
☽	8°00'02" ♋	4°18'37"	99°00'07"	27°29'55"
☿	18°38'19" ♉	0°27'02"	290°07'04"	-21°41'43"
♀	7°58'06" ♓	- 1°29'14"	340°11'38"	- 9°57'38"
♂	10°36'36" ♊	2°41'49"	68°35'24"	24°42'20"
♃	6°20'27" ♈	- 1°10'21"	6°17'08"	1°26'27"
♄	26°01'52" ♒	- 1°14'53"	328°42'50"	-14°00'54"
♅	14°59'22" ♉	- 0°20'34"	42°37'48"	16°00'15"
♆	23°38'38" ♓	- 1°10'22"	354°37'47"	- 3°36'03"
♇	28°42'45" ♉	- 2°17'49"	301°20'45"	-22°39'55"
☊R	8°28'56" ♉	0°00'00"	36°06'17"	14°19'49"

1	10°31'57" ♋	0°00'00"	101°27'20"	23°01'13"
2	25°57'41" ♋	0°00'00"	117°57'15"	20°57'15"
3	13°23'36" ♌	0°00'00"	135°51'33"	16°48'00"
10	6°27'56" ♓	0°00'00"	338°13'08"	- 9°08'19"
11	10°58'49" ♈	0°00'00"	10°05'37"	4°20'42"
12	29°02'41" ♉	0°00'00"	56°49'33"	19°56'39"

Methods in Magick II: Magia Umbra

According to the Egyptian modes of functioning of the souls, one of them is called khaibit, shu or shut. It is the shadow soul that needs nourishment, and in the posthumous state various offerings were made to it. Since its nature is majority psycho-sexual, as Kenneth Grant postulates, it behaves in a manner that reflects the life and occult constellations of the individual. It is by no means the repressed psychic matter, as Jung proclaimed with reference to a concept which in psychology denotes the shadow self. These two concepts should in no way be confused. The situation with shadow souls is much more complex, for their behaviour varies from setting to interaction. They should not be understood in terms of moral dichotomies, but as imprints of fading life on dead souls. It would be good to compare the shadow realms with those filled with technical black magic, spells of various targets, coldness, tormenting memories, resigned equiposis. It is the black bile of Saturn that fills these realms, and happiness is not found among the shadows, comfort, compassion, consolation towards the living is a sign of the horror that awaits them if they are not ready to understand what

the dead souls bring with them. Likewise, one can find anger, revenge, restlessness, perversion, repeated self-reproach and guilt, all wrapped up in the great question, „Why are we here?" A person with a religious background, who is faithful to his idea but may end up in the shadow worlds, is imbued with grief: „Why did not his God save him, why is he being punished?". The only case of retrieval from the shadow world that I have ever witnessed was the dissolution of a six-foot tall, tattered shadow with a broken neck that could easily be mistaken for a chthonic day demon floating in the air in all varieties of dispersed light. The dead soul simply disappeared in all colours of scattered light, looking like ribbons in the wind, and was scattered in the light of consciousness.

Here there are two paradigms in the occult arts: first, that dead souls are only shells and interaction with them brings mischief, as a form of goeteia and witchcraft. They have no ontological, spiritual status in the larger view. The second theory I tend to hold is that they have the ontological status of dead souls overcoming and capturing something greater, their essence. If we treat dead souls as mere shells, then we might as well consider the entire mind of a living person as a shell, a complex bundle of psychic images wired to the physiological body frame. The suffering of the mind in the shadows is greater, as it decays and falls apart over time, leaving only bits of memory and images of the distant past. And yet it still exists in the register of the dead. Fading memories are still memories, and the exhausted pain that became cold and resigned is nevertheless an exhausted pain, a noble instinct brings forth such reflections.

The tribes of the dead have their methods of survival and domination, they have their own magic and ultimately all living witches and wizards and rely on the same rules of Magia Umbra as the dead, and so the living use their own shadow souls for psychomagic acts or persuade the dead to help them.

The methods described below are merely descendants of those used in regular magic, extended to shadow worlds.

The creation of the most basic servitors should not be of concern to us, it is the delegation of the shadow substance that we summon in form and give orders to that is of the utmost importance. The faculty of imagination, when well trained and focused, follows our will and so we can project imaginary forms and ideas not only in our minds but also in space and time. An example of calling up imaginations is a photograph. When we look at a photograph, it evokes our memories and we can reconstruct one-sided circumstances and feelings from the photograph. We can try to extend the memory to the place, imagine the space, and recall the chronology of events. First, let us take any photo of a place and try to imagine that in that place we placed an alchemical symbol of fire, a golden triangle, on the photo. Technically, at the moment the photo was taken, we placed a photographic imprint in the past, in a small imaginary world created just for this purpose. Necromancy based on working with photos of deceased people will not change their past, they are already dead, but we can try to call the soul or shadow soul of this person through this photo. How does it work? Well, a photo is an electromagnetic imprint of a certain time frame, place and other hidden information that we can try to extract. We can be almost certain that if

we look into a black and white photograph of a dead person and they are in shadow, a dead, pitch black soul will appear before us. In this demonstration, it is discouraged to engage in this technique because dead souls can become lodged in your field and have extremely harmful effects.

In the same way, we project, virtualize, charge and materialize servants whether we are walking down the street, performing a magical operation, a rite, a ceremony, and so on. Ultimately, we project our mind into a form with a specific operational intent and instructions for the servitor, it is a program that is purposeful. Similar to coding, creating an effective servant is an art. When it comes to the shadow sphere, it is either our own shadow soul that we delegate, or, if we want to translate and interpret mental energy into shadow forms, we must first tune into the frequencies of the shadow, otherwise we create servitors in registers to which we are attuned. The second part is programming the execution modules and supplying the servitor with an energy source. Truly efficient servitors maintain themselves and are reprogrammed for the purpose when recalled. Truly efficient servitors are encrypted and masked on the other side so that no agent in between can take over or change the instructions given to the servitor. Why do you need a servitor? To collect information provided in visual form, to collect energy (crude and rather foolish vampirism), to operate in the fields of others, to operate in other dimensions in a form compatible with the dimension, to protect itself from malicious entities, to attack preemptively and detect the intention of magical attacks from the other side, to repel such attacks before they happen, or

to tear the attackers to pieces, to implant executive will in egregors, to change intentions, motives, feelings, minds, souls of others, including other entities, etc.

Once the servitor is finished, he is directly traceable to us, as he has cuts and polishes of the mental frame we were in at the time of his creation. He is a silly tabula rasa with some of our tendencies and strange behaviors that are part of the occult mechanics of transcribing a homunculus into an umbric servitor. What is man-made has its patterns and is known to be man-made. You can charge a servitor with hatred, love, emotions, feelings, instincts and intellectual patterns and release it to act on a particular person, collectively, or connect it to a particular idea or cyber-ego (e.g. Facebook) in the eighth sphere. It can be a virus that sells itself or a separate entity that is only responsible for a certain type of task. To learn how to successfully program a servitor, you must have a robust mind that is experienced and trained to perform such functions, it is not to be taught, but to be learned. It is a good idea to preprogram simple commands into the servitor, such as „return", „locate", „view". Ideally, the servitor is instantly retrievable, but it can be lost, disintegrate, be destroyed, lose its power source, be overtaken, become malformed, or in the worst case become a puppet, be zombified, and be redirected to attack you, the creator.

A servitor is not a magical child. A magical child is either the result of interspecies soul propagation or interbreeding with astral entities. Servitors are mental children: they can be semi-intelligent if you invest parts of your mind in them, or automatons that function like robots. With the idea that you

want to observe your servitor, it is possible to connect with servitors through astral projection. If you have practiced remote viewing (visual imagination that approximates distant places to the true state as if you were seeing them with your own eyes in the same time frame), you can try to use servitors as extra eyes and see things from their perspective, calling up images both when they return and from afar. This is never a perfect representation and there can be a lot of noise in between, but what you see is what you get. In the same way, you can invest your mind in astral projection to connect to a servitor in another dimension and scan the environment with its interface or senses to translate it into sensory data that humans can understand. If you have ever owned your own servitor to fly through the violent thunderstorms of Black Earth, you should know what I mean. Well, the probability of being detected in other places is high. That's why it's a good idea to delegate an external masking being instead of yourself, and a servitor can be wrapped with illusions to further mask him.

As with your own soul, you can incarnate into animals, other humans, or aetheric entities and delegate your spirit, soul, or synthetic creations to sense, control, bind, etc. the target in question. The same is true for a servitor that will incarnate, possess a medium or a particular entity and takes possession of it. You must understand that there is a great difference between a daimon or intelligence taking possession of a mortal human being and a servitor that is a rather uncomplex process that may go through several threads, but is rather cumbersome and simple in its effect.

Genius Loci at finish

Music: Jóhann Jóhannsson, Mandy OST,
LOR3L3I, Otherworldly children.

Place: Bielany District, Warsaw.
Astrological Setting (Morinus):

	Longitude	Latitude	Rectascension	Declination
Asc	18°56'55" ♍	0°00'00"	169°50'26"	4°22'22"
MC	15°25'38" ♊	0°00'00"	74°10'47"	22°38'29"

☉	16°40'50" ♒	0°00'00"	319°08'03"	-15°50'10"
☽	16°41'34" ♌	4°55'35"	140°43'38"	20°31'29"
☿	22°31'34" ♑	- 0°02'43"	294°20'00"	-21°36'03"
♀	12°00'39" ♓	- 1°25'45"	343°57'40"	- 8°22'38"
♂	11°23'30" ♊	2°39'52"	69°26'45"	24°47'06"
♃	6°58'11" ♈	- 1°09'48"	6°51'35"	1°41'52"
♄	26°25'12" ♒	- 1°15'01"	329°05'29"	-13°53'04"
♅	15°01'27" ♉	- 0°20'29"	42°39'51"	16°00'57"
♆	23°44'44" ♓	- 1°10'19"	354°43'22"	- 3°33'35"
♇	28°48'57" ♑	- 2°18'10"	301°27'24"	-22°38'57"
☊R	8°18'35" ♉	0°00'00"	35°56'10"	14°16'30"

1	18°56'55" ♍	0°00'00"	169°50'26"	4°22'22"
2	11°14'47" ♎	0°00'00"	190°20'21"	- 4°26'57"
3	9°56'47" ♏	0°00'00"	217°32'20"	-14°47'48"
10	15°25'38" ♊	0°00'00"	74°10'47"	22°38'29"
11	22°35'02" ♋	0°00'00"	114°23'11"	21°32'48"
12	23°55'59" ♌	0°00'00"	146°14'52"	13°32'34"

Methods in Magick III: Focus

Let me invite you to a great opera omnia. As you read this narrative, allow yourself to expand your perspective to the vastness of the wasteland of the universe, and then focus on individual small examples, for example, a rose unfurling petals in a garden. Please read manifested words as images, concepts, ideas in a magical language that you can invent for yourself, visualized symbols, images, signs, sigils, paintings, photographs. Use your imagination to conjure great landscapes of ideas that are not mere fantasy, but are meant to bridge the land of imaginations with that of platonic ideas. My task is to discipline and order your imagination along this path. I hope you are ready. Let us begin.

In an ideal state, volition moves from action, motive, desire to vision, and vision is realized by action, action produces effects that are solid, tangible or subtle, fleeting. There are three modes here: active volition, which emerges from the illusion of the self-constituting personhood, passive volition, which is a form of reverse mysticism, for after receiving an inspiration, one creates; and joint volition, in which two or more threads converge and create together.

Each event is a flash of energy in a co-dependent, co-emergent world of phenomena, a sequence of such flashes can be called threads, while a sequence of threads is a process of reality. The grammar of these flashes, threads, processes is bound by the objective environment and syntax of physical, chemical, biological, pneumatic, metaphysical and occult laws. Moreover, they have their time, these flashes can be unique, repetitive, sequential, interrupted, occasional, continuous, cyclic, temporary, conventionally immovable or changing.

They have their duration, their beginning, their emergence, their renewal, their maintenance, their decay, their fading, their cessation, termination. I think of them as fields in a topological space that are chaotic in the sense of classical mechanics, like the behavior of the Haley comet interacting with the gravitational pull of Jupiter and Saturn.

It is important to delineate the levels of disorder and organization (entropy). Complete integrability is an maxima of order characterized by a stable and dynamically predictable inclination of the individual sequences, it is a discrete quasiperiodic spectrum. It is characterized by a low perturbation and a stable frequency of unfolding, and it can form whole groups (families) of completely integrable systems.

Under one condition, if we introduce a pertubation, the integrability is destroyed. In Kolmogorov–Arnold–Moser integrability, the degree of disorder is non-zero, the sequences can survive a weak perturbation, while they can be easily deformed, yet they remain continuous and impermeable to other processes. If destroyed by perturbation, it can form another structure.

In complete chaos it can extend over the whole phase space, the events are continuous, but to find a typical sequence is complicated, it loses its physical meaning. We can still try to apply maps and models to describe the statistical properties of such an unstable inclination.

A typical perturbation can lead to both regular and chaotic motions. Renormalization time is a process in which a chaotic system bounces from one statistically describable state to another, and the process in between is significant but difficult to capture.

When assessing the patterns of energy flashes (events), scaling is equally important. When we speak of Ursa Major, we do not confuse a bear, an animal, with the constellation of stars. Not only are they not the same entities, either in name, abstraction, scaling, category, or semantics, but they have a completely different makeup, physically, biologically, etc. Such confusion is, counter-intuitively, a very common mistake when people understand, speak and perceive any cognitive entity that either overlaps, is deflated or inflated with given phenotypes of semantic-semiotic mappings.

In terms of scaling, we should address the discipline of optics and focus. The apperture of the lens can be compared to the ability of concentration, attention span, and determination in operations, while the lenses can be compared to the psychomagic filters and tools of the trade that allow energy to move in certain ways. Rays of light that are reflected, refracted or bent diffracted are synonymous with inspirations from the phenomenal world, the metaphysical world and the occult world. The proper lens system in the apperture is critical to the per-

ception necessary to achieve astral effects. The Egyptians believed that Sia (perception) was of great importance to the success of any magical operation. In this sense, a magician is an artist of perception.

Training of perception is similar to training of focus. It is a method of altering consciousness through a series of gymnosophical, intellectual, spiritual, and performative actions that, in well-organized magicians, function like a control panel and can be combined into multi-threaded processing. A well- trained state should be attainable at will. Drugs usually have only a temporary effect on perception, and neither recreational nor ritual use is advised. A controlled perceptual shift in a sober state is a great tool to call upon, whether in meditation, street magic, or simultaneously with other actions such as talking, walking, or dancing. Each tool has specific conditions and dependencies under which it works.

A simple example is bilocation. One must release one's attachment to the body image and fixed incarnation and try to look at oneself from a different perspective, as if another person were looking at us. Since the astral double and shadow follows the inclination, when these subtle bodies are developed, it will place itself where the will wants it. The standard inhibition in magic is the discouraging fact that „nothing happens" or „we feel nothing". Every tool takes time and training, in this case we must not only use the tool and be skilled in it, but also create and train the tool itself. So the first commitment should be to find out what tools we need and what training we need to acquire them.

To conclude this brief theoretical sketch, I must admit that in a perfect scenario the person is stable, firmly anchored in co-

nventional reality, and does not compensate with magic for the mistakes of his life and the shortcomings of his personality. The key words are: Stability, seriousness, ethos, knowing oneself, knowing where one wants to go, astuteness, intelligence, steadfastness, perseverance, critical thinking, the key practices are: Concentration, focus, a platinum class ego and a strong sense of identity from which one can detach at will, artistry, virtuosity, ingenious devices, mastery of one's mind and body, the physical and basic aspects are: health, care of the body and hygiene, care for one's income, work, a good relationship with other people and no abuse through addictions, destructive passions and the like. At the Oracle of Delphi there were three commandments: Know thyself, everything in moderation, nothing in excess, E (Eta, sun symbol for the god within, the divinity without)

I hope I have provided the intelligent reader with enough clues to experiment and use their own solid tools. After all, only fools are led by the hand and nose in this business, while trying to attain mastery is a long, solitary and deeply reflective, introspective, insightful process.

Methods in Magick IV: Synergetic Projection

Each purposeful magical thought, the voces magicae, the description by execution, leaves a subtle imprint in the environment, on the objects, the bodies, the genius loci and its space, the entities, the souls, and changes the subtle worlds in a minute way. The energy follows the focus, and the fixation and the gaze increase the focus. This concentration can be focused on a single point, distributed on several subjects, or encompass everything. The more it is distributed, the more it gradually diminishes, although the training of increasing concentration on a large sphere of „ten thousand things" should gradually improve concentration on a single point, as should samadhi when all phenomena and „ten thousand things" are dropped on the spot. To explain this phenomenon, one would have to resort to optics and channel-modulated ray theory, psionics and aetheric hologram projection, i.e. the mind projects aetheric vibrations on the wave-function and gives form and synergetic qualities to the hologram, it is similar to the ancient auto-phaneia, or the self-revealing of Gods in which a manifest essence of their totality becomes visible to the Isiac, Eleusiac mystes

and seer. On the other hand, a fixed gaze with a dead stare (as in witchcraft) is inferior to the fixed gaze of a potent mind that has its eyes everywhere.

The trained imagination can produce any miracle, illusion, or subtle-material object of a magician that is superimposed anywhere in the world. We can leave notes on objects, people, places, on skin, on spiritual layers, on „thin air" (I personally like to leave neon-like astral notes in the air), on souls, entities and invisible planes. They are our personal signatures that, along with the art of mnemonics, can recall information in specific detail, leave an „I was here" mark, leave signs for others, or provide information about a specific thing. We can bless, consecrate or curse and desecrate a specific area, place, person, object, etc. I will devote a separate chapter to the making and programming of artifacts, talismans, rings, amulets, scrying stones, black mirrors, etc. With personal effort and with the help of higher deities, middle intelligences and benevolent and malevolent beings.

Any physical object can be charged with corrupted energy, be it the clothes we wear and the median of our emotional and intellectual states associated with our „second skin", be it our body and the resulting posthumous corpse that can have properties that affect us, be it a magical armor and the body of the gods as the carrier of our spirit, be it a tattoo programmed and ritualized with a magical intention on a living person. They work with analogia entiis and not with similia similibus or sympathetic magic.

Sympathetic magic is rather crude and ineffective. To find an analogy and similarity of being, an inner law must be gra-

sped by both, and moreover, proportions and ratios must be synchronized for a given operation and moment. It is not enough to create a voodoo doll of an enemy, it must be properly constructed on the psychomagic level: to bind the right target; to hit the target; to hit the right target where it pleases us, etc. Otherwise, we either resort to ineffective actions, harm ourselves, or inflict harm on a random person. Either way, our intent can often be carried out by a malevolent entity or disarmed by a protective entity, which I will call a co-traveler to our and other magical actions.

We can construct sigils from scratch (sigils), perform various ciphering and masking operations on a sigil, or use visual permutations, glitching, and noise to apply computational „demonology," e.g., take a chaotic oscillator circuit drawing and convert the graphic drawing into sound, then convert the sound into numerical values and bifurcate further. The question of whether it loses its original value and transforms into something else lies in the art of keying, i.e. finding the right patterns in the aetheric realms affected by the translation of mechanical and digital signals from electronic devices into astral causal chains. It is very similar to the art of naturalistic magic, which I prefer as a biomant, but on additional „tech drugs". For naturalistic magic is more effective in high magic and anything pneumatic, while computer magic is more effective in low magic and cyber magic, such as succubae that harvest sexual energy of others and are connected to pornographic exciters, or cause disruptions in information systems. The latter is more effective in the world of manipulating low desires, dreams and hunger, so the world at large of today, the former arts, high ma-

gic is a voice of dissent and liberation of anarchs from modern chaos. In fact, in this way, the gods favor the Anarchs, who would be priest-mages in the past, over the priest-theologians of the present, who would be a slime pit of foul gibberish in the old days.

The noise in the etheric realm is a definite obstacle to getting a meaningful picture and performing the necessary operations. There are many operators and just as many astral background noises generated by the living and the subtle. The art of capturing a pattern and amplifying it to create an effect is an art in itself. As an officer from CIA said in the 1950s when hiring black magicians for dark operations, „Magic sometimes works, radionics always works." Therefore, instead of relying on random hits, some agencies have resorted to technical support, developing computerized psionic cybernetics, psychotronics, regular network-based psychological warfare and social engineering, etc. As for the unhired non-whores, un-prostituted lone wolves, „pirates, invaders, and other insubordinate antichrists," less sophisticated techniques must be developed to survive and pursue their own goals.

Methods in Magick V: Calling and Receiving

From the Chaldean oracles of Julian the Theurgist comes the famous phrase: „Call and you shall receive." What does this verse mean? Is it about getting what we want on a whim? Or is it about calling to perfect ourselves, to elevate ourselves to divinity after receiving the right measure, the right portion of a daimonic essence that will transform us? Is it to lag behind and pray for whimsical things with empty words, or is it to burn out passion in great works and become as impassionate and objective as the deities in great wisdom and arete?

Every call begins with a sending, etymologically this word is related to sowing in the field, in fact a call is a saturnine sowing, because what we want to collect with our scythe is what we sow, a good agricultural professional knows how to take care of his crops, not to spoil or tire the earth, not to abuse the earth, how to take care of the seeds, how to watch the grain grow, how to protect it from spoiling and how to harvest it at the right time, how to preserve the crops, what to share, what to eat, what to sell and how to distribute it so that it lasts for the next years.

Similarly, we do not appeal to the air or to anyone who will listen, but use human logoi to direct the signal to a specific request. The best petitions are selfless, genuine, natural, coming from the depths of the spirit, soul, mind and heart in unison, made in great reverence, poetic rapture, passionate despair, lamentation, hatred and sorrow. The void ones are dull, empty, mere words, superficial.

The strength of human logoi depends on the intensity of the beholder, but their wisdom belongs to moderation and balance. No good gods will refuse a curse or a blessing for a man shattered by fate and plunged from nobility into a great abyss of broken existence, where the soul dances sadly from the ocean of the abyss to the highest of the stars.

The ethereal world may have eyes and ears, whispers, cries and silent thoughts are perceived. Woe to the child of the abyss who returns with a voice thundering through the ethereal worlds, mad or unwise, everything dirty, great, vicious and virtuous is heard.

It is written in the Book of Changes that the words of a wise man still meet with approval 10,000 miles away, while those of a vicious man break off at the end of his tongue. The earth is full of gossip, most of it unwise.

If you want to attract the great ones, you must develop your greatness, otherwise the small ones will listen to you. A monument of life testifies to deep experience, from it words follow the song of the theme, the song follows the beauty, the poetry follows the rapture, herein lies the secret of greatness, that it rises above ordinary people and the wise man follows a mountain which he incorporates little by lit-

tle. The a priori conditions follow the a posteriori, not vice versa.

The call may be a silent thought addressed to a select audience, or it may be sent to anyone who can receive it over the „radio nowhere." It can be a cosmic cry that crawls out of the throat in great pain, a poetic wisdom, a gnosis arretos painted with perfect emptiness.

It can be a summons, evocation, banishment, exorcism, an incantation. There are two modalities here: either you create with your voice, you co-create, you co-inspire, you spread ideas and inspirations that enter the noosphere and are distributed in the aethyrs, that is active ceremonial magic „Here are the dragons".

The other action is supplication, typical of prayers, but prayer is something for the unskilled. A magician should know what he wants to receive, know the scope of the reception and have wisdom and discernment to know what he needs. The Hermetic planetary path begins with working with the Earth spirits, then with the Sun spirits, then with the Moon spirits, the Mercury spirits, the Venus spirits, the Mars spirits, the Jupiter spirits and the Saturnian-Uranian intelligencers in the Egyptian-Hellenic and Chaldean framework.

Knowledge of astrology and the nature of the archons and intelligencers of these planets is of great value, because in Gnostic Hellenism the archons (rulers, the totality of the nature of a particular planet, the autophaneic essence of a planetary nature) were simply a way of testing whether you could absorb the qualities of the planet without being psychomagically torn to pieces. It is not a mere fairy tale, for the intelligencers should

be objectified as independent spirits, not as mere archetypes of which there are myriads and who willingly teach the willing and prepared.

If, for example, we want to develop martial prowess, sagacity, and strength of heart, work with Mars when it comes to exquisite beauty of soul adornment and loving ideas, with Venus when it comes to divine communication, the gift of writing, and speed in the transmission of ideas, with Mercury, if with truth, honesty, justice, lion-like pride — with the Sun, if with delightful sanctity, bliss, calm and easy moderation — with the Moon, if with royal, noble, cultured and civilized qualities — with Jupiter, if with imperial, wise, philosophical qualities — with Saturn. This is a flawed enumeration, but you will grasp it immediately when you begin your work. There is a danger that you will encounter the chthonic aspects of the planets, the key word here is enantiodromia, for they all have their own „hells" or spheres of torment for the little human souls, but there are more things that you can gain from the treasury of Helios, and the gods bestow gifts of inspiration, muses of ingenious breakthrough, even on the ignorant.

There are grimoires with seals that operate with traditions, but these are delicate, there were encyclopedically inclined magicians who called entities only not to bring down their seals, if they managed to win them over to the operation, there are many charlatans who try to emulate them. Therefore, from experience, it is better to make calls in a standard — and safe — operation when the planet is above the horizon, in exaltation, in daylight, possibly the heliacal rising of the planets in the morning is optimal. Planets have their greatest strength when

they are seen, intelligencers are called with greater certainty when they are visible. Nocturnal work, melancholically inclined is of deeper value, as stars have their greater effects when one finds himself in the cosmic cavern.

If you have high intelligence, an open mind and critical judgment, ask for wise things and you will share in the gifts and watch them unfold, over days, weeks, months and years. If you feel discouraged, work on your shape and form, meet the gods halfway. At worst, nothing will happen, but you will gain excellence and artistry, at best you will be helped to stand out as a great person, even louts have been transformed in this way into great orators, skillful rhetors.

Do not hesitate, call often, strengthen the sacred bond, consolidate the ties with the intelligent, until — if fate wills it — they will raise your spirit to the stars. If you ask for insignificant or worldly things, be careful from which corner the answer comes, you can receive them, but only to promote the will of another, these things you can still receive if the fate is right, but not as a goal in itself, but as a by-product of the above operations. It is a joy to see a great man who has rich possessions, power and dominion, fame and nobility, not losing an inch of his being and reverence for men and the gods. It is a pathetic spectacle to watch wretches acquire with the same perishable things through inheritance, fraud, injustice and base methods. So, be forewarned, go!

Methods in Magick VI: Approaches

That the God is no less philosopher than he is prophet appeared to all to come out directly from the exposition which Ammonius gives us of each of his names. He is „Pythian" (The Inquirer) to those who are beginning to learn and to inquire; „Delian" (The Clear One) and „Phanaean" to those who are already getting something clear and a glimmering of the truth; „Ismenian" (The Knowing) to those who possess the knowledge; „Leschenorian" (God of Discourse) when they are in active enjoyment of dialectical and philosophic intercourse. „Now since," he continued, „Philosophy embraces inquiry, wonder, and doubt, it seems natural that most of the things relating to the God should have been hidden away in riddles, and should require some account of their purpose, and an explanation of the cause. For instance, in the case of the undying fire, why the only woods used here are pine for burning and laurel for fumigation; again, why two Fates are here installed, whereas their number is everywhere else taken as three; why no woman is allowed to approach the place of the oracles; questions about the tripod,

> *and the rest. These problems when suggested to persons not altogether wanting in reason and soul, lure them on, and challenge them to inquire, to listen, and to discuss. Look again at those inscriptions, KNOW THYSELF and NOTHING TOO MUCH; how many philosophic inquiries have they provoked! What a multitude of arguments has sprung up out of each, as from a seed! Not one of them I think is more fruitful in this way than the subject of our present inquiry."*

— Plutarch, "E" at Delphi; II; C.W. King (London: George Bell and Sons, 1889)

> *Each piece, or part, of the whole of nature is always merely an approximation to the complete truth, or the complete truth so far as we know it. In fact, everything we know is only some kind of approximation because we know that we do not know all the laws as yet.*

— Robert Feynman, The Feynman lectures on Physics, Volume I.

Moving amidst anomalies, strange events, how not to breathe poetry into the world, this esthetic game. When others barely swim on the surface, the bold dive into the depths to shoot into the unknown space above infinite oceans. Courage, boldness! This world is for the intrepid, where others barely stepped, some of us crossed the deserts to find eerie oases when divinity meets this world, where chaos triumphs and our dust stands like an emperor over this world, until time does not era-

se us and a senile age of dementia will not triumph over genius — this invincible spirit!

Because of the complexity of the systems we can boldly assume that the results of magic are never certain, but only potential, they are not objective, but interrelated. In a given internally coherent system, these potentials can arise when they encounter others. Like a Venn diagram, they are intelligible, but to an extent bound by dynamic, often unpredictable laws — this picture is never static.

We have to be honest, we can not prove the effects of magic, we can not be bothered with effects to prove, and that would be foolish. Some attribute its wealth to industry, others to magical operations, but it is the rational, skeptical and reasonable that should be considered between force circumstances, personal efforts and possibilities. Magic, as a subtle art, can be evaluated either subjectively or intersubjectively. Most magical phenomena cannot be grasped by a linear mind, and the obvious, crude occurrences of insight rarely stabilize to be repeated, hence their non-reproducibility.

It is a delicate art that requires profundity and rigor. It resembles the world of watchmakers or artisans who make porcelain, the delicate art that can arch sublimity, subtlety and storms of black fire in this art. It is a dangerous art that mixes with the invisible worlds, often exposing our minds to combustible, dissociative, psychotic interactions, to quote Confucius, „Keep spirits and gods at a distance," but respect them first and foremost. It is an art that requires close exploration of the territory in which one is acting. It is a determined step of a blind man over an empty abyss to set his foot on an invisible bridge,

and yet we walk as if on solid ground, knowing where we are going and how to avoid the obstacles. We can extract parts of the general laws of magical working, keeping in mind that they are dynamic laws, with many variables and laws that interact and can cancel, accumulate and complement each other.

A versatile magician approaches his activities apophatically, with reason, skepticism and yet positive affirmation, relying on the thyrsus when something works as it should. It is a person who has an infinite arsenal of „I can" but knows that he is operating within a system of limits of phenomena and physical and occult laws that prevent certain actions and limit delusions of grandeur, inflation, idiocy. Such a person knows that regardless of whether his actions produce results, he acts continuously — without stubbornly dwelling on false assumptions, but correcting them and constantly evolving. A magician experiments and gains experience until he skillfully trains operational techniques that prove effective in „winning" the other side to his vision.

The point of understanding is to discover what kind of actions lead to significant effects. The field of action for rituals, prana, ceremonies, meditations, musings, contemplations is the phantastikon of the noema. The effects are always limited by what has been judged superficial, meaningless or ineffective. Often people may wander through the deserts all their lives, often they may dwell in Platonic caves, this is one of the reasons why cognitions and magic are relegated to the phantasms of human imagination, at best to infantile phantasms, from where all approaches and efforts of education are abandoned not even halfway, but before they really begin.

Consciousness and perception are the field of operation of magic, phenomena and illusions are its substance, but they are only a means to achieve goals. The attainment of siddhis or helpful means for their own sake is meaningless unless they are a vehicle for the soul to attain greatness, surpass its own condition, overcome inadequacies, and unite with supernatural essences. It is not a consciousness reduced to psychological effects on one's mind, or a training in neurodivergence, but it interacts with one's modalities, tastes, possibilities and realities. It influences the soul, the mind and the hearts, inspiring ideas and working from behind to foster visions of wonder in people.

Magic is a wise art of perceiving the effects produced in the world of causality in such a way that we philtre out the true patterns of the workings of the magical process by excluding cognitive distortions, fallacies, deceptions, blinding illusions, charlatanry, self-deception, Excluding obscuration — this is a skill of critical thinking and discernment, both in the world and, most importantly, in our own selves, and the greatest deceivers are those who are in a fortress of illusions and delusions — like madmen.

What is a clear, precise, strategic and tactical insight into emergent co-dependent causality is also a commitment, a commitment to spinning one's own networks of causal patterns while preserving one's own perception, sense and reason, ideally detached from the sea of phenomena, passionate, striving for metaphysical objectivity, observing one's own mental processes, mastering perception and cognitive-emotional processes in great balance.

Methods in Magick VII: Scrying, Consecration, Artifact Creation

Have you ever dreamed of creating your own talisman, amulet, or other artifact that performs its function as desired? We know them mostly from games and movies, but it is pop culture that took inspiration from the real things and turned them into consumer fetishes, not the other way around. I would like to share with you some methods that I have used with relative success. I detest charlatans who sell such things to others, they have no value, or at best you have an uncontrollable entity or a messed up focus of the creator of such things. Procure your own best, either high quality jewelry (which does not have to be expensive as long as the materials are right), or make it yourself. Avoid used things unless you know something about the owner. A grandmother's ring or jewelry kept in the family is useful, but you are also working with the owner's energy. Personally, I prefer to order items and catharsise them properly before consecration.

The law is that of synthesis, i.e., correlation of the correct, compatible or complementary dimensional frequency or higher capable of redirecting the entity or energy. The same law applies to excorcisms, about which I will write a separate chapter later. Hence, the correlation of an external entity greater than or similar to the overwhelmed, trapped entity to command it. Another methord is to change the „riverbed" so that the focus directs the entity or energy into the given object. Nature likes to hide, but the notion that „nature hates contradictions" does not apply to the subtle world. Sometimes two opposite polarities can try to magnetize each other, that is, the nature that goes against your innate qualities and ethos can force your mind, emotions and soul to do the same. Especially, if it is envious and jealous, it must try to reflect in you. A contradictory nature oft cannot tolerate superiority, and superiority is defeated by making us similar to the antagonist and making us inferior on its own ground, according to its own rules. Similarly, followers of exclusive religions have to convert others. They abhor the idea that they could be wrong and want everyone to be the same to compensate for their own ineptness to be anything other than a blindfaithed person. Similarly, a homosexual turned tyrant would want everyone to be homosexual in their narcissism that contradicts nature. Laws to destroy excesses and superficialities should be based on the center, on reasonable grounds. Bigotry or extremism of any kind should not be tolerated, least of all you want it to spread and end up affecting you and those close to you. What breaks you absorbs you, you have to fight upright and stand your ground, otherwise you are not like a strong mortal, but depending on how many persons or

entities will try to lure you into theirs, you may end up as a spineless, unstable, hysterical, psychotic, crazy idiot or a scripted extension of another's will. Know yourself! Perfect yourself in wise, responsible individuation!

Consecration was a process of integration into the divine realm by the will of the gods or men themselves. „Consecrated objects were believed to be either divine property or to be in some relationship with God, thus sharing in His supernatural substance and energy" (Thesaurus Cultus et Rituum Antiquorum). Consecration was a transfer of the object into the realm of the deities, for res sacra, dedication are something else, the act was similar to the offering of objects to the divine and the transfer from the profane (touched by men) to the sacred (belonging to the divine).

We can consecrate objects with our own soul by using the prana focus and programming them with intentions according to the syntax of creating servitors. We simply create a procession (from, to) desires, wishes, intentions, motives, a syntax of intellectual-emotional, purely intellectual or purely instinctive vasanized (ethos-influenced) prana and endow it with the object of choice. There are middlepersons of this process, for some external currents, streams, and entities may interact with the process, accidentally or intentionally, to enhance our will, thwart it, or turn it completely against the original intent. One can work directly with such entities to amplify a blessed or cursed object, depending on the purpose. How is it blessed or cursed? Think of it as a set of instructions that set in motion scripts and processes that are read from the „other side" and have their own qualities. A hateful Mars war talisman worn by an

unstable sensitive may cause acute anxiety symptoms or random outbursts of manic behavior in public and cause nasty synchronicities. Moreover, the wearer of such a talisman may combine the energies of his own energy network, soul and mind complexes, and thus be amplified or abused by multiple entities from the other side. In the city we never work in the void, we cannot afford to create impenetrable vaults as in Lhag Thog traditions in Tibet. People carry around a lot of mental garbage, stress, frustration, destructive passions and emotions, nervousness, anxiety, so stabilizing one's mind is extremely important. Entities can bless or curse certain objects out of their own will.

I once consecrated a Saturnine onyx dodecahedron embedded in silver in the burning fire of the Sun and an angeli bonum, a good lady of the other side appeared and kissed it for a blessing. More advanced techniques required study of planetary natures, horary astrology (with reserve), and ceremonial magic, the sigils and seals of particular entities and traditions. The laws and rules of „drawing down the moon" are similar.

The other part is clairvoyance, which almost always involves the capture of an entity or an image of it for preconceived purposes. The nature of the objects used for such purposes, such as the structure of crystals and mirrors and their chemical properties that resonate with a particular dimension, are often found in magical correspondences, but insofar as they are useful, never trust them. After all, they are made by humans and it is a gamble that they will not resist the allure of inaccuracy or downright fantasy and imprecision because they want to accomplish it. For example, John Dee's Enochian Tablet is not proper-

ly deciphered because people forgot that there is a letter Th „Thof" in the Elizabethan alphabet, which messes up the whole gematric cipher used by today's ceremonial magicians working in this tradition. Another example is Sir Isaac Newton, who claimed to have deciphered the Tabula Smaragdina Hermetis. He did not know the language and interpreted it poetically, whereas we now know that it was written in Samarian, a Semitic alphabet, in about the 7th to 6th centuries before modern times, and that it was a curse tablet intended to destroy Egypt. Always test things, you can start with correspondences, but do not be blind.

Scrying is not only a means of imprisonment, divination (e.g. when a being is scried into a black mirror), but also of preservation — of memories, of scenes, magickal knowledge etc. It can also provide a shelter for spirits that are not imprisoned, but can stay in the objects and leave them at will. In this case it is similar to bionic statues and objects where a deity inhabits an image in self-manifestation, it is present and inhabits the statue or withdraws its essence and the object becomes desacralized, i.e. normal, profane.

Powerful artifacts attract attention. I once ordered a lapis lazuli stone embedded in pure silver and consecrated it with sacra drakontes, Aesculapian currents to protect it from malevolent influence. I was safely protected, but the amount of malevolent entities and less friendly shadows gathering around my person and taking possession of random people was tiring, so I threw the ring away into a public WC. Gods be merciful to the person who will find it. Sometimes it is better to use more subtle methods or magically go „naked" and without armor,

this hardens the mind and after a while gains the respect of the other side. Malice and strength that torment you and cannot defeat you, may be won over with patience — dharmic methods. As long as it does not break your nature, you can call it a respectful achievement. But protection, even subtle apotropaic rituals and objects are better in this regard.

Methods in Magick VIII: Vehicle of Heathenism: Homoiosis Theo, Theion Ergon

Extracting a pattern from the living universe in its magnificent form, taking it up and expressing it, turns a fragment of the world-soul into a phenomenal act manifested in the generative world of matter. Between the great divine and terrestrial labours there are manifold mediums that hold the Hecatean keys of perception, consciousness, and transformation of the animalistic human soul into an astralistic pneuma. Hierarchies and boundary points are merely a model of something complete to make it more tangible to human symbolic-systemic thought. Gods do not contradict nature, they make it their own. By invoking a power, an idea, a force, a god or goddess, we seek to lease their power to our ethos, our daimon, to impress upon our soul an ability, an idea, a potency. The only goal is to transform ourselves into something that agrees with the power we invoke. „What we eat is what we become", this refers

to all kinds of food, aesthetic, intellectual, physical, soulful, magical, performative, artistic, political, social and so on.

To perform this operation, we need a point of reference, a coordinate system for events and insights, a guide for orientation and arete, clearly — we need a map that we have acquired through experience, knowledge and life. The map is a projection of our daimon and it sets the plan for our further development, it unfolds along the way. How are we to proceed without clues? How are we to transform without knowing what we want to become, except through automatisms that pull us into destinies and events like puppets on the strings of emotions, desires and rash decisions, directing our time and effort in the wrong quarter? Sometimes I sketch schemes at various points in life to reevaluate my path, reflect on it, and recall long-forgotten memories, sensations, dreams, insights, visions, events, emotions, and feelings.

First, we need an object to inspire us, and like mystics, we make ourselves receptive to what it has to convey. Every object has its perspective, and as an Aghori knows, even faeces, blood, and decaying cadavers have something to teach us-to take an extreme example. This means that if we want to work with the solar energies, we must become the sun in trance, in performance, in meditation, in contemplation. When I close my eyes and stare at the sun for a brief moment (with my eyes closed, otherwise you will be blind for the rest of your life), I am exchanging perspective and intelligence with an object that physics considers a rather volatile but „inanimate" object. Its intelligence is hyperionic in hypostasis, that is, interpreted by the intelligible, intellectual apparatus of man, it is superbly

alive, superbly divine, and supremely fierce and majestic, standing as a temple of truth and honesty. The reification of the sun in the figures of antiquity, be it Aion, Helios, Zervan-Akarana, is not naivety, but an attempt to allegorize the sun in order to bionize its high intellect in representative human form.

The iconoclasts hated the idea, they wanted a monotheistic, abstract God, and made short work of heathen symbols. They destroyed the balanced path between the supreme divine and a chain of mediums, symbols, forces, powers, masks of the divine in all their freedom, autonomy and unity. In Jungian terms, the introjection of the Divine as gods is wiser than a unified force, the step through the abyss is easier than with a gigantic void in front of us. Monotheism asserts that „here are men, there, beyond the void, is God." Symbolically speaking, the mediums of the multitudes, ordered in hermetic beauty, lead steadily to divinity, not just as symbols, but as living gods — do not make them demons or archetypes, as some have tried! Even if you want to go deep into the bowels of what they are made of — you will find a void of dharmas and exclude yourself from the process of participation.

We can exchange perspective with any object to approach its perspective, to rent its essence and acquire a part of it. This is an ad hoc scenario. But what if we want the intelligence of the planets to cooperate with us and shape our minds, hearts and souls? Please note that I use the term intelligencers for spiritual entities of a certain sphere, planetary and stellar, millions and millions of spirits are waiting! Somehow I have a faint, sad impression of human souls in chains, I dare to quote William Blake:

"The millions of spirits immortal were bound in the ruins
of sulphur heaven
To wander enslaved; black, depressed in dark ignorance,
kept in awe with the whip,
To worship terrors, bred from the blood of revenge and
breath of desire,
In beastial forms, or more terrible men, till the dawn
of our peaceful morning,
Till dawn, till morning, till the breaking of clouds,
and swelling of winds, and the universal voice,
Till man raise his darkened limbs out of the caves of night,
his eyes and his heart
Expand. Where is space? Where O sun is thy dwelling?
where thy tent, O faint slumberous Moon?
(...)"

— William Blake, French Revolution (1791)

Intelligencers polish, shape and carve in ethos, mind and soul, they shape us if we are willing to cooperate. The results are tremendously impressive in months, years. Work with the Saturn energies for seven years, and if you come through the great ordeal unscathed, you will attain a disciplined, systemic, cruel, deadly witty, versatile, somewhat vicious sense of humor, if not dead and ruined. Work another seven years, if you survive, and you will refine yourself into noble gold of great intrinsic value at best, or drown in mélancolie noire and obscene vulgarities at worst. Saturn is almost a sure way to the grave, with Mercury my inner trickster somehow begins to ask a question, „Will you

survive or will I get rid of a competitor in the easiest way possible?" I leave it to others to come out with such notions and leave me far behind, I have to deal with the bitterness myself — that's my problem. But first you must learn to rise above yourself. I am a master upon myself and need no other after years of confrontations (although contested by swine that deal with their opinions or preferences, a grand „nay" to me, are like yesterday's farts upon the morose winds) and if you can find a mentor to guide you — all the better. But if in his arrogance he makes you a slave in a guru-like relationship, you should look elsewhere. Mastery goes with intellectual humility, arrogance with intolerance of fools, but the latter are never good teachers. Personally, I prefer to write because I know my limits of mischief. I would quickly become a charlatan if I extended myself to larger groups. Manipulative charlatans quickly forget their inner truth and follow ugly things. Remindeth thus, carry on!

Methods in Magick IX: Theion Ergon and Homoiosis Theio

As with mastering a language, one must acquire the vocabulary, grammar, usage, cultural and situational context, style, circumstances, and relational skills to use the language fluently. Of course, we never wait to master a language until we use it; we learn it as we perform it.

Similarly with any form of craft or art, including magic. This method in magic will try to explain how we can raise our individuation to a high threshold and surpass our Daimon to make him more effective in high magic actions. This is an immediate requirement, because the law of pitch is necessary in order to be in harmony with the worlds with which we wish to act. To give a rough example: If an ordinary person, shouts something to a mass of people, he will be mocked and ridiculed, but put him in a charismatic leadership position and they will weigh his words and most likely he will even be praised for the same utterances! Similarly, if we do not excel in anything, if we do not rise to greatness, our words will carry little weight

with the „other side". If we have proven ourselves with words and our name is carried by ancient stories and legends, we will have an agreeable influence as long as it is wise and solid. The other side is intelligent to a much greater degree than mortal man can comprehend. It does not need a brain and senses to think, register and feel, it is a completely different kind of intelligence and uses different interfaces, and they can use the human mind, senses and emotions at will when necessary.

So, to impress something, we have to take a likeness or superiority in ourselves and act it out! It is a hard task to learn how to develop an inner value, an inner truth, which is objectively confirmed by the other side and the heavenly worlds. Here there are no lies, no falsities, what is subjectively true can be objectively false, what is subjectively false can be objectively true, we cannot lie to the universe, and if our subjective truths and untruths coincide with their objective counterparts, then welcome to the land of notions beyond the imagination! Here you begin to know yourself, to form yourself, to carve the matter of your wholeness! Homoiosis Theio is incorporating an ancient concept of virtue, very similar to the way siddhi (powers) are acquired in Eastern yogas. Virtue is like a Platonic idea, it is a high order from which you derive behaviour, feelings and experiences that correlate with the measure of your individuation, ethos and nature. It needs to be trained and comprehended.

Can an „evil" person be virtuous? Of course, he can even misdirect his virtue. An excellent charismatic rhethor can use the art of „bene discendi" for a malevolent purpose. Just as high intelligence and reason can have horrific effects on society if

used for a blind, erroneous, foolish, or malicious purpose. Instead of thinking of „good" and „evil," we can think about nature and its karman, inclinations. These are diverse and do not fit into such simple Manichean categories; we can further classify these natures into a societal „right or wrong" based on the premise that what preserves a certain healthy order in which people can flourish is „right" and the opposite, instigating chaos and discord, death and destruction is „wrong." What is „right" and what is „wrong" should be derived from insight and deep reason, calculating patterns in causality, supported by ethical rulership over our minds and emotions. A simpleton's „right" and „wrong" is always flawed and short-sighted, and if a simpleton were to create laws, we would all begin to destroy each other, hate each other, and relegate justice and jurisprudence to hell, revenge, lynching, and resentment. Namely, all the instincts of justice that are not institutionally regulated, that come out when justice fails, when people do not trust the courts and judges, when we do not experience justice.

Homoiosis Theio learns from philosophia naturalis, from philosophia humanis and philosophia divina, with „ecce homo", a humanity in the center. What can we learn from nature, from human beings and from the gods to become mortals with a stable, perfected, beautiful ethos? How should we implement this in our daimon? We do not need to be demigods to perform high magic, we just need to defend, strengthen, perfect and develop our nature, under close observation of the deities. Defend to avoid tartarism and bestiality, strengthen to accentuate, understand and amplify, perfect to have guidance and round out our alchemical works, progress because life ates a standstill and

it is relatively short for a mortal to achieve any form close to excellence. We often have a sense of virtue, but when asked what it is, we do not know how to explain it. We behave in certain ways because we were taught to, but that is a socialized, automatic behavior. The first step to integrating virtues is to question our behavior and figure out what might be good about it. Then we extend our behavior to others, exchange perspectives, and try to understand them so that we have a reasonable reason to try to imitate and absorb them in a reasonable way, i.e., to integrate them just like the language we use in everyday life.

Theion Ergon is another case, namely when we are perceived, that is, when our homoiosis Theio is recognized by the spirits, the intelligencers, the Gods, and we receive their permission and blessing to proceed with the acts of high magic. Here it is worth to decide what is our duty. Is it a priestly duty to work for humanity as a Magoi, is it a royal duty to work behind the backs of politicians and societies and pursue goals to catalyze Heaven into the actions, arts and inspirations in the minds, hearts and souls of people without violating their will? Is it a wise duty to retire from the world as an intelligencer and commit in his daimon to engage posthumously in the world, from the assigned sphere and star? They all hold dangers and pitfalls that can quickly pull the rug out from under us, but there are also great achievements and wondrous miracles that are worthy and splendid as long as our nature can resist pride, attachment, inflation and delusions of grandeur. The best approach is „oh, this and that," when we appropriate something from our work, it captivates us. The best works are the bypro-

ducts of excellent work and conduct, they are never claimed as possessions. We just do our work and live our lives, what else is there?

Methods in Magick X: Proportions and Ratios

To draw order from a world of apparent chaos, we must recognize patterns. We must arrange these newly found patterns into proportions and intelligible, reciprocal relationships, frames of reference, and points to each other in order to arrive at any hermetic science at all. Normally, this pattern recognition is innate and readily available to us. Let us take the example of face recognition without getting into the neurocognitive aspects. The face is an external principle of our identity. When it is damaged, our fleshly identity can suffer, whether it is somber, grimacing, silent, or cheerful, vividly representing the character's movements. Its gestures and expressions represent ideas, emotions and feelings. The sculpture of our face represents traumas, dreams and reflections, rawness, roughness or a carefree, easy-going life. We can call the sum of facial expressions a general tendency, or let us put it this way, the accumulation of tendencies of facial expressions over time is directly proportional to a general inclination, if it really represents the inner states and masks, a manifest karman of that person.

The faces we encounter, the faces we forget, our loved and hated faces, it's like a great Greek theater of masks, so where is the essential personality? The Greek theater constructed identities through masks, and the masks we wear consciously, learned or unconsciously, are a social game of appearances. The Greek theater was honest, the actor did not grow into the role, but delegated his skill to a mask and acting. The most essential appearance by which we recognize our spirit is our face. I once saw the most beautiful face in the world on a starry night. It was the face of my old love whose spirit was consecrated to the Magna Mater, it instilled awe and wonder, sorrow and transience in my wretched, mortal mind, moved my old, dead heart to a form of semblance feeling. When I caught sight of it in the starry night, I turned my face away, I could not bear the pain of loss and longing, for somehow I knew there would be no happy ending in this story, either in life or posthumously.

Let me hurriedly explain why I have organized a short declamation on faces. Because the patterns of our identity resemble the patterns of daimons or inner values, worth and spirits, because between known and unknown faces we choose proportions of relations and ratios of beautiful and ugly, of qualitative and quantitative. We are all somehow in relationship to the world and to ourselves, and in the end the finger points to the universe, suspended in a direct question, „Why?" points back to us and asks „How?".

All hermetic approaches to high magic must recognize proportions and ratios and extract order from apparent chaos. „Every model is wrong, but it is useful" — wrote George Box; „The map is not the territory" — wrote Count Korzybski; Ne-

vertheless, models and maps are necessary, and those that work approach our success as we bite through false ideas and delusions to arrive at diamonds of insight and experience-saturated, reasonably derived knowledge.

The open model of a hypothetical inductive-deductive method is a way to test hypotheses supported by the hermeneutic-heuristic model of imagination, the imagination supported by the knowledge of the sciences to prevent ideas that are intuitively correct but generally unfounded. How does this apply to high magic and metaphysics? Let us begin with an example.

We begin with the axiom „there are gods." What are the gods? We back this up with the Iamblichean argument that „gods are incorporeal, objective, and dispassionate, that they are in everything, and that they can be omnipresent." We continue the argument that „there are realms of entropy and gradation, and that the World is neither symmetrical nor chaotic, but at some level is unitary and indivisible." We have three hypotheses that we are trying to prove, the patterns that we need to order.

Let us start with the first one and assume conversely that „there are no gods". From a realist point of view and a materialist worldview, there are no gods, because a materialist has not seen, touched or experienced any gods, his model collapses in his worldview. If he sees an autophanic manifestation of a god or if a god avatarizes his body, he can further declare, „This is a delusion, a hallucination, I am going crazy." If he was religious in his childhood, he can retreat into religion as the nearest known explanatory atavism, like a frightened animal saying, „I am possessed, something is wrong".

Experience is everything, no one will convince anyone that gods exist, unless they have their own idea, conception or experience of them, blind faith is simply put, plain ignorant. All theologies derive from the axiom that „gods exist". A materialist may brush all that off and go about his life, convinced that he is dealing with a fantasy. And yet we are dealing with people who acknowledge the existence of gods who have experienced them, seen them, or been inspired to believe in them. And now the second argument: how do we know that gods are „objective, impassionate, and in everything?" Since the scale between unity and difference, order and chaos is a gradation, we can assume that more unified forces in the universe are directly proportionally extended, so that what is extended, like space, must necessarily be objective and profound. The more diverse the forces are, the more subjective, quarrelsome and combative they become. They are incorporeal, so they are not subject to the passions, the instincts of the generative biological world, but neither do they contradict it.

It is a different vantage point of perspective and perception, and we can't exchange perspectives with daimons and Gods, until we become them. When space and objectivity are connected with incorporeality, they can be omnipresent, there is no „above and below" here, there is only the right or deceived perception, perceive in the right way and you will see gods, perceive in a distracted, strongly materialistic way and you will see only what is in front of you. How is it that a girl in the USA summons Hecate and another in Greece, Athens, does the same and when they are successful, the delegated masks of power called „Hecate" appear to support their operation? This is because

they are invoking a manifestation of a reflection of this goddess who is omnipresent as a force in their domain. Reminds me of the title of Campbell's books „Masks of God", well — E Pluribus Unum.

As you see, we have a pattern, we establish certain proportions and try to explain them, then we experiment with them to reach conclusions. Similarly, we can encode certain laws in symbols, in sigilia, in rectified concepts and usee them as signs of condensed experiences that we can manipulate and play with finesse. In this way we build our own library of a Glass Bead Game that we can operate on mental, astral, pneumatic and artistic-intellectual levels with high degree of success.

Methods in Magick XI: Ars Memorativa

The very evil that wants to deprive us of true, beautiful, just, good and right memories accordant with Aletheia is the very evil that masters us through deceit, ignorance, stupidity, blindness and indoctrination. It hinders the acquisition of true memories that resonate with realizations and hard-won skills and sports false ones, ruining our works. It makes us forget what is true and splendid, and makes us remember what is false, commanding our minds and hearts to the dictate of that ugly crone — forgetfulness and that malicious and envious greybeard — delusion. May Mnemosyne stand triumphant!

> *You will find in the halls of Hades a spring on the left,*
> *and standing by it, a glowing white cypress tree;*
> *Do not approach this spring at all.*
> *You will find the other, from the lake of Memory,*
> *refreshing water flowing forth. But guardians are nearby.*
> *Say: "I am the child of Earth and starry Heaven;*
> *But my race is heavenly; and this you know yourselves.*
> *But I am parched with thirst and I perish; but give me quickly*

refreshing water flowing forth from the lake of Memory."
And then they will give you to drink from the divine spring,
And then you will celebrate? [the rites? with] the heroes.
This [is the? … of Memory, when you are about] to die..
?write this? … …].?? shadow covering around

— Gold Tablet from Thurii, „Orphic" Gold Tablets and Greek Religion: Further along the Path. 2014. Place of publication not identified: Cambridge Univ Press., p.5

Today, not many of us have the proper focus, duration of concentration, time, and resources to train in the Renaissance Ars Memorativa, as propagated by Giordano Bruno, for example. For more information on the history of the art of memory, I would recommend Frances Yates (Yates Frances A. 1966. The Art of Memory. Chicago: University of Chicago Press). The imagination of many people is weakened by weapons of mass distraction and a constant replacement of their phantastikon with pop culture stimuli and other superficial things that can hardly be called an adornment of their minds, hearts, souls, daimons, and genii.

How can we save our memories, how can we maintain them? After all, they are the key to maintaining the arsenal, performance and defence of any working magician. Without memory, we forget our tools, our purpose, our vision, and ourselves. Without memory, we become prisoners of the present, and the beauties of the ethereal worlds elude our perception and our eyes. Lest we forget! There are many plans aimed at depriving people, and especially the Magoi, of their operati-

ve memory, which is crucial for the maintenance of their work. Sometimes this is associated with indoctrination, because a person without memory is easy to influence and brainwash with the most heinous deceptions! Let us remember that in the Orphic mysteries Aletheia, the truth, is synonymous with non-forgetfulness (A-lethe). It is the heroic souls who remember the immortal and divine worlds and never give up the revelations (epiphanies, apocalypses) of the treasuries of Isis, the joy of the true philosophers.

How can we remember? We can make notes in space, on objects, notes inscribed on our thoughts, our soul, our mental-emotional fields, creating a whole network of memory nodes that we can recall when necessary. To remember everything at once is an impossibility in mortal life, it would be a curse! This blessing comes with death and immortality, embodiment — if our Herculean ways lead to this total memory, then we are in truth in possession of all our universal memories surpassing our single Earthly life, when this gift is bestowed upon us! And yet in life, in order to progress in the alchemical toils and work in Homoiosis Theio and Theion Ergon, we must create our own mnemonic web and masterfully weave it so that none of it can be torn, none of it — unwoven. Here we play the spinners of destinies, resembling the Moires. It is the fates of our memory that we weave together and maintain to make battle of the Thyrsian splendor.

Short is the memory of mankind, short the memory of the masses mercilessly exploited by their masters, short the memory of the masters and the history of their elevation! Short is the memory of the horrors and miseries of their history! Shards

of the dead catch the echo of long lost events, even the living confuse their long lost loves with events that no longer captivate their hearts. Perhaps it is better that way! For total recollection in a mortal life is total horror, to relate all memories with their emotional burden to a single point in life is a terrible ceremony of the best and worst, the deeper the life lived, the nobler the pains and raptures, the greater the dangers of crossing the threshold of what is bearable for a mortal! Do not let me use double standards if I think that it is better not to remember for some people, because the experience should be dissolved in the fusion of pain and awe, of sufferings and joys, to find a wisdom in the moderate understanding!

Back to the topic!

Memories in occult understanding are synergistic information in an enthropic synthony held in a topological space that are places in a spatio-temporal continuum with all the threads attached to it — dimensional, ontological, magical, etc. Memories are also a hierarchy of rationed events distributed in consciousness and in the memory of the mind, both as „ghosts of the mental sphere" processed by the brain in short and long term memories, but retrievable from the matching astral spheres and not just distributed in the neural networks.

Think of how difficult it is to remember what we did yesterday at 1:33 p.m., what was our thought, emotion, feeling, mindset, worldview, what did the jumping monkey of our mind come up with? What state were we in? It is much easier to grasp the place we were in, the people we were talking to, what we were seeing, than what we were thinking about. Depending on our aptitude for certain senses, including the „extrasenso-

ry" (extrasensory senses are senses that go beyond the accepted ones, but retain the qualities of senses), we can remember sounds, visions, scents, smells, abstract ideas, force fields, energy spheres, magnetic phenomena, signs of entities, sigils, signs and symbols. Someone with a photographic memory and developed astral vision and second sight will find it easier to remember landscapes than thoughts or sounds, but the point is to master all synergistic imprints to the point where we remember not only what we focused on, but all environments and stimuli that we can reconstruct from scratch. With training comes mastery, master the craft, and everything else will follow!

The first idea is remembering, the Aristotelian method of remembering. We put a „hook", an „engram" or a „coex" (condensed experience) in our memory at a certain time and place, and then recall a few hours later what the „hook" contained, the places, the sounds, the chatter, the thoughts, all of it! The hook works like an „astral note" and is a mnemonic device filtered through a particular perspective or reality tunnel. Any event can be viewed from many perspectives and often it sheds more light on different models to extract more valid information that can be used to develop better magical tools.

We can not remember everything at once, so we have to consciously and selectively choose what to take in and remember. Here the guide is both ethos and esthetics, what is useful and what is superficial, what helps our development and what hinders it. What good is it to remember that a dog barked in the park? But it is useful to remember that a garden spirit acknowledged our presence, it is useful to remember that we met our great love in such and such a place, it is useful to re-

member that a certain ceremony was performed there and then. We should remember not only important things but also useful things. If you clutter your mind with dull or foolish knowledge and gossip, it does not pave the way for excellence.

So we go about binding spatiotemporal memories in this way, and by binding we narrow down the search criteria when we need to remember something. We can leave astral notes around people, places and objects, make them float in the air, some undead shadow witches write on the living skin of people to communicate precise information, true or false, to the shadows and the dead. The language of shadows and gestures is a separate chapter. In this way, information can be gathered or left behind. Notes are a form of magical mnemonics that we can use to remember important things about certain places and events. We can even leave notes in imaginary realities, dimensions, realities and places if we choose to do so.

In secret I tell you that I call upon the goddess Mnemosyne to preserve my memories, and that in a secret place, a field, a temple in the stars, I make backups of my memories, well encrypted and secured so that no outsider can access them. Methods to encrypt and cloak will be next. Thank you!

Methods in Magick XII: Ciphering, stealth techniques and cloaking

"Once we came and went as we please, now we come, and need to escape the prisons, to ever attain liberation"

Virya (energy) goes where the dhi (mind) goes. I will use this Dhi-Virya link to avoid „Prana" and „Kundalini" as this would be inaccurate in this context. I want to focus exclusively on the mental sphere and thought forms, which, properly used, organized, visualized, mentated, cogitated, proportioned, rationed, and energized (subtly materialized), are useful in many magical operations, depending on the potency and talent of the observer.

Surveillance is a big thing in human society, and on the „other side", the surveillance of thoughts, the detection of anomalies and „illegal magic" on Earth, or any form of circumvention of the „allowed" by the transcending, transgressive, unauthorized magicians, anarchs of the modern world is a red flag to pacify such an individual, deprive him of memories and abi-

lities, and in the worst case eliminate him. By whom? By the individuals who govern the system that authorizes and registers the technological or aethyr grid, that is, the distributed geomagnetic field complementary with the bioelectromagnetic component of the human being and the pneumatic-ophitic (soul) component of the human animal.

The „God Complex" did not come out of nowhere, but was created by those whose intention was to control the resources of human minds, hearts and souls. As far as I know, there are three vertical spheres up to the stratosphere with horizontally distributed power centers on the geomagnetic grid, all of which contain illusory „sources," „heavens," and so on.

Once controlled, you can fill them with anything — religion, ideology, beliefs, science, etc. Sources are programmed „dogs on a leash" that say what they are programmed to say. If you stuff them with Judeo-Christian belief systems, that's exactly what you'll get. That does not mean they are true, it just means that is the content they are programmed to spread to hide all other possibilities of liberation. It also does not mean that the network is completely dominated by the Judeo-Christian faith. It means that they are in the majority and therefore it takes a strong and steady persevering spirit, bullshit-proof and carrying its inner truth like an immovable diamond, to escape the inhibiting beliefs and engage in magical and spiritual practices veritably if one rejects their forcible conversion, their wallowing in guilt and shame, and their civilization-preprogrammed architectures of meanings and beliefs and fake „miracles" and „burning-hearts", „crowns of thorns" and other pseudo-„thaumaturgic" incentive trips for fools. Per-

sonally, I prefer what I received from Gods, and Judeo-Christian bigots never bought me, nor the gifts that ignorance of darkness had to offer.

To leave the ionosphere, one needs a well-developed pneumatic component; to reach the extralunar and planetary spheres, stars, one needs a vehicle provided by the gods. Crossing the abyss and drinking the ambrosia of the gods is a descent below the zones of control, a transformation of the spirit and a preparation for ascension bypassing the honey trap of the earth, becoming the star-born. The descent into the abyssal zones brings with it a trick. Hell is breathing down your neck and trying to keep you there. Escaping psychiatry if you take a wrong step borders on a miracle, not committing a crime and being under the influence of malignant possessions if you are loyal to the Solar Forces depends on the strength of character and the counter-influence of helpful deities. In other words, you will not make many friends on Earth because you committed a prison break. From the point of view of the innocent prisoner, it is innocent; from the point of view of the guards, it is a capital crime to become a minor demigod on earth because of the transformation that comes with the Eleusian initiation, which has been clearly forbidden for centuries and is transgressed only from time to time.

From the point of view of human souls, it is a honey trap, because everything within the triregnum (three spheres or kingdoms of heaven on Earth, a forest of pleasant illusions to keep the imprisoned souls happy) is vulnerable to rebirth on Earth, because the times on Earth continue mercilessly linear — and it does not get better.

The question now is: How do you get away with your secret operations without being discovered?

Ciphering is a method of disguising and camouflaging the intention, deed, performance, thought, visualization, materialization, evocation, invocation, incarnation, broadcasting, emanation, reception, invocation, action, and effect in such a way that no unauthorized person can gain access to the information contained therein, apart from the intended recipient or effect. It is a way of modulating the mind to put all this in incomprehensible languages that cannot be understood by unauthorized persons or persons who are interested in it. Human languages are easily deciphered, so what I write or think in words is immediately overtaken by any being who can understand human languages. Mentalese is a language of ideas and a separate tool to be mastered. Encapsulation of mentalese language in further layers of ciphers and codes during ritual practice requires practice.

Encapsulated ciphers can still be cracked unless we use „quantum ciphering", i.e. where the information changes in the opposite direction and mutates into meaningless strings, and only the one who has a unique key is able to receive it only once and execute the commands, requests, disposing of both information and keys. Cloaking techniques and camouflage are first about making our operation invisible, or we create deceptions and illusions that we are doing something else to make the action of transmitting information invisible to the intruders, and furthermore present illusory data and fake tokens that are mistaken for real information in the process of camouflage. The more sophisticated the deceptions we create, the better. Ultimately,

we can assume that the higher thresholds of united executive the information is sent to, the easier it will be partially „omnisciently" decoded and we will escape detection by low-threshold levels.

The good thing is that sometimes we can play with our cards face up, but this risks spoiling our work, overtaking it and undoing all our efforts. The occult means „hidden", it is a sacred science, not a card game, but a game with sophisticated and advanced rules that change according to the setting, person, aethyrical and astral environment, genius loci and environment, time and space.

Methods in Magick XIII: Qi, Ki, Chi and Vhri

There are hidden senses of which not many people are aware. They are well known in birds, for example, magneto-receptivity, which helps them navigate, or electro-receptivity in sharks. Some people sense biomagnetism as heat, rare individuals can sense magnetism from both plants, animals, humans, aetheric astral beings, electronic devices and anything that generates such a field. I personally started my practice with an electronic device with a relatively strong magnetic field, namely my laptop. Back in 2007 in a small house in Waun Fawr, Aberystwyth, after several traumatic events, I noticed that I could sense a strong field around my computer and began to experiment with it and train myself in this regard. Soon I was feeling the fields of plants, trees, people, animals, subtle beings and so on. The vulgar practice with a strong magnetic field slowly made me perceive the subtle fields of other subjects. In other words, I became magneto-sensitive. When I experimented with other people by changing the potential and valence of the field in my hand, they felt an intense warmth emanating from my hand, and a lady who had a similar ability confirmed that she could sense magnetism.

Soon I was able to gather this energy from many sources, including electronic devices and appliances (you are dealing with electricity, safety first, unless you want your fragile mortal body fried!) and convert it into bionic fields.

In this regard, I would like to note that Tai Chi, which I have practiced for a while, is one of the least invasive methods of mastering this energy for general health, and that the different figures and poses adopted have different benefits for the management of Qi. Most likely, it is related to the correlation between neural activity and psychomotor attitude, which modulates qi differently in different postures due to flows of this energy. For example, arms stretched upward in a runic algiz posture help gather that energy from the environment. Therefore, the proper way to worship the gods was to stretch out one's arms toward the sky and the stars. Before and during a storm or when the atmosphere is highly ionized, it is easier to gather this energy because qi is related to a well-controlled bioelectromagnetism that is amplified by neural rewiring and directed with willpower and concentration. For a detailed description of how Qi works, I recommend Chinese manuals on the subject.

The main ports of this energy after the activation of qi power through training leading to neurological rewiring are in the hands. Depending on the lateral inclination of the brain (left or right — leaning kundalini vortex, left-handedness or right-handedness), the left hand is the lunar gate and the right hand is the solar gate in right-handed magicians; conversely, the gates are analogously interchangeable in left-handed magicians. Please notice, that I don't mix the conceptual systems of Left-Hand Path and RHP here, which are completely different eso-

teric traditions. In this system, the feet are the grounding. The meridian points in the nervous system are one of these descriptions, and they are often confused with the „chakras" of yoga, which are an emanation of nervous bioelectromagneticity in several points that are not as precisely defined as in your usual „yoga illustration", but are localized according to the organism and function as an „translation" of these neural points generated in the soul. Most importantly, the „chakras" in this sense „are based on the spine, which in ancient Egypt was called the „djet" and from which they radiate to the rest of the body. For this reason, the spines of pharaohs and priests were often kept as artifacts and relics.

I would like to point out a difference between the energy of the mental sphere, i.e. psionism, qi energy or life force and biomagnetism, and the pneuma force or will power of the Ayna zone between the eyebrows. I have already mentioned the Algiz rune. In some manuals of runic magic, the postures are clearly explained as a form of gymnosophy, including sexual gymnosophy, a Nordic yoga. Qi in esoteric Germanic traditions can be compared to the bionic Vhril and is symbolized by the Sowilo rune, Sieg (lightning), or Zeus lightning, or Vajra lightning, if you want to avoid the runosophic connotations with nazism, as lightning during storms is the furious discharge of this force by nature. During experiments I have found that I can transform electromagnetic fields by converting them into bioelectromagnetic fields. What can qi be used for? Balancing qi throughout the body can have health benefits, including faster regeneration, healing and slower aging, keeping the mind mentally sharp for a lifetime. To do this, one must

master and muster the movement of qi throughout the body, and this is done by mere thought. As mentioned in the previous article, Virya (energy) goes where the Dhi (mind) goes with its will. Since the earth has natural deposits of free qi in the atmosphere, which are rarified nowadays — I believe that the fields were denser in ancient times, making miracles such as levitation possible. After mastering qi, it is possible to bend this field, both by creating vortices in the field and by wave discharges, subtle projectiles, focused discharges, externalization of qi, and so on.

Mastery of qi is useful for magical self-control and balance. It is also useful in banishment and exorcism, since almost no subtle entity remains unmoved and does not go berserk when we create a strong discharge against it. Qi can therefore be used as a magical weapon (astral swords, spheres with rotating daggers, whatever) and for defense (amplification of the sahu or soul force and, when destroyed, amplification of the remnants of the life force to create aethyr armor). Life force or qi armor is unfortunately easy to penetrate especially during weakness caused by illness, so other magical substances such as khaibit (black tar substance made from dead souls) are more effective in creating impenetrable armor. Only people who possess a soul and soulcraft can create layers of body armor around themselves. People with slaughtered souls, shadows and soulcrafts like me have to create armor from available resources — the dead souls, demonic substances or pure khaibit et al.

Qi is also responsible for animal magnetism and control functions when combined with willpower. Animals have their instincts and their own will, so it is often difficult to overpower

an animal without an external agency, although after some experiments I was able to break the „will" of birds, swiftly changing the course of their flight, and calm aggressive dogs.

Since humans are more complex animals, it is possible to break their will and force them into submission by magical means, although I consider this unethical. First and foremost, you should use persuasion and wisdom. If you are a skillful rhetor, you can achieve more with ordinary words than with will-bending magic and enticement.

Methods in Magic XIV: Biomagick

> *"We can exterminate the animals but not annihilate them; they withdraw from manifestation to the primal images, perhaps to the stars. The men who explored the moon could not tell that there was life on it, for they brought wasteland along. The earth cleanses itself periodically, new shapes will come thronging. They are heralded by tremendous birth pangs. Then new Prometheuses will be their midwives. Or will we find our way back to the animals after a chain of spiritualizations, as after a sleepless night? Thus, the lamb could return on a higher level, as Capricorn, a sign uniting happiness and power"*

— Jünger Ernst and Joachim Neugroschel. 1993. Eumeswil. New York: Marsilio, p. 248

> *"Evolve, mutate"*

— Discordian motto.

First things first: for lack of competence and formal training, I will not discuss cognitive science, evolutionary developmental neurobiology, or other related disciplines from an academic perspective. This report is about experience codified in experiential knowledge; it is neither para-academic nor pseudoscientific. It does not pretend to be scientific, as it does not follow a rigorous scientific methodology of discovery. It was written to convey certain ideas covered in cybernetics and computational radionics, but without dwelling on those disciplines. It describes fine-tuned, self-induced qi operations, force condensations, installation of modules in the CNS, archaeo-magic, trading with alien intelligences, modern shamanism, and non-intrusive para-operations on the living organism that relate exclusively to the realm of „magic," or magical philosophies and operations that do not conform to the currently accepted paradigm. Of course, if you are gifted in the above disciplines, you can experiment with an additional level presented here, in which I have more talent and intuition than knowledge.

In order to limit the scope of the description of this method, I will not dwell on various variable external influences, including possession by entities, and I will focus exclusively on four aspects of magic used with respect to the nervous system and the organism:

I) Eucrasia of the nervous system influenced by magical means.

II) Dyscrasia of the nervous system, influenced by magical means.

III) Various techniques to amend the nervous system towards eucrasia or dyscrasia.

IV) The extension of the nervous system by extraordinary modules, which would be called subtle mutations:

A) Permanent, i.e., alteration of the organism.

B) Temporary, i.e., modulating the functioning of the organism and the nervous system in order to achieve one's goals, to change or counteract the dyscrasic processes that have a deficient effect on the whole.

The functioning of the nervous system can be influenced by installing the following „modules" in each of its parts, including the functional regions of the brain:

A) Malignant parasites that can affect the eucrasia of the organism.

B) Barrier layers that can block the expression of neuropneumatic expressions of the organism. They may be induced for the purpose of regulation or may be induced externally to control the organism or limit its abilities and skills, for example by malicious agents and competitors.

C) Compulsions that may affect the neuropneumatic expressions of the organism. They can be induced for the purpose of regulation or externally for the purpose of controlling or limiting one's abilities and skills.

D) Biomagnetic modules that reinforce the crasis of the organism.

Depending on the part of the nervous system in which they

are installed, they affect a certain region and cause a certain neurotyping, which affects cognitive, psychomotor, psychosexual, biochemical and electrical regulations of the organism and, to a certain extent, psycho-pneumatic variables.

Furthermore, all these factors can be divided into:

A) Delimitation, weakening or strengthening of the work of existing brain and spinal regions, chemical-electrical expressions of the working organism, without additional information except the volume and intensity of energy. Let us consider this as a „pure type" of interaction.

B) Enrichment with additional information, for example, mixing the nervous systems of snakes or fragments of them with the nervous systems of humans, creating symbiotic relationships or temporary imprints. Here an incompatible nervous system can react violently and override the human nervous system (a maliciously installed „astral imprint" of a woodlouse copied into my spine led to involuntary jerking and spasmodic movements), and mixing with alien nervous systems can have biopsychological effects (one can become more focused, aggressive, weakened, etc.). The law of nature, proportions and measurement: how is a human nervous system measured with the nervous system of a snake, how strong is the mixing of natures and in what proportions (which functional areas of the nervous system are affected).

There are different types of augmentations that can be brought about in the meta-programming of the CNS itself:

A) Focusing qi energy on a specific part of the nervous system, functional brain regions, or the spine to achieve the desired effects. Strengthening or weakening the fields in specific areas to achieve the desired modulations. Maintaining a „fix" in a specific region to maintain it, temporary „fix" in a specific region to counteract malignant disorders of eucrasia. Please note that changing any part of the crasia of a particular organism, and the crasia of each organism differs, affects a whole network of other subcrasias of the whole, so this should be done carefully. The risks are: the development of a disease, the development of madness, the invitation of undesirable influences, the invitation of invading astral parasites, and much more.

B) Copying parts of the nervous system and parts (e.g. venom glands) of other living or extinct animals (recovered from the graveyards of forms) to gain certain subtle abilities by fusing an „astral soul imprint of the functional part of a particular organism" with one's own body and organism to create a subtle magnetic imprint that affects biochemical-electrical modulations in the CNS.

C) Development of certain historical elements of the nervous system (strengthening of archaic or reptilian parts to eliminate emotions and increase toughness) or strengthening of non-existent elements (e.g. Extension of the „osiric" spine, the „dragon" brain, or creation of a typhonic magnetic extended skull that is not bionic but merges with the existing skull and brain to perform additional operations, such as strengthening concentration, discipline, predator-like biopsychological performance, etc.)

D) When you go to the high regions of the daimon or surpass the biolevolutionary aphrodisiac generation and associate

all this with high celestial regions, the optimal state is when a greater nature pulls your nature upward and refines the organism into a divine state of Eucrasia as envisioned in the human-specific blueprint. This is a perfected state and in the land of generation and the ever-changing movements on Earth, it is possible to approach this state, to experience it, but almost never to perpetuate it.

"I like to cite myself, it adds spice to the conversation" — George Bernard Shaw.

Methods in Magick XV: Sex magick and the Venusian armory

Austere, rigorous, and perhaps sexist remarks that do not fit within the framework of „political correctness," but magic as an anarchic discipline has never been politically correct. I should call this chapter: Diary of youth excesses of a middle-aged man.

„Women cannot produce their own inceptive serpents, so they need foolish or willing men for magical operations, otherwise it is a transaction, unless they are impregnated by the currents of magic they work with, solar, chtonic or otherwise, when their souls or shadows grow wings"

„If a woman can teach you nothing in terms of magic, or the transaction does not increase your own abilities and powers, then do not waste your time with her, she will waste your resources and prevent you from further work".

„If everything wants to fuck you, it means that it wants to drain you of sexual energy, if you have mishandled it, if you are an idiot, you will fuck everything instead of using the currents for other work"

„In some cases it is better to get rid of and regulate excess sexual energies, otherwise you will be harassed by demonic bitches".

„A clever sorcerer will use a woman's soul to achieve his goals, a clever witch will bind a foolish man to her to carry out her orders".

„Respect yourself if you have more to achieve in intellectual than in sexual magic, do not waste yourself in ceremonies unworthy of the cause. Fuck quickly when you are young, and then devote yourself to philosophy and the high arts."

The mortal body is a „diamond" among the aphrodisiac animal worlds, a refinery for occult energies and astralistic currents, if it is used consciously and properly. A very important aspect of magic is sexual magic, although the assertion that „all magic is sexual" is a gross offense to every other aspect, which is an equally important part of the whole, harmonious man, woman, alchemical Vir Unus. The time of sex, the genius loci of place, the focused currents from the mental, psionic, and pneumatic spheres, the majority of instincts (normal lust, refined lust, high eroticism), the components of love in proper proportions (eros, philia, agape), the astralistic environment, the

invited intelligencers, the participating entities that intermingle with physicality: e.g. archaic nervous systems produce, atavistic life forms associated with primordial reproduction when sexual control fails and is tied up in the primitive genital regions, resulting in spiders as symbols of female lust, worms, symbols of male lust, a variety of shadow creepy-crawlies, and flesh demons, undead whores whose faces contort in agony as they take possession of our beloved, the dead addicted to sex but unable to find fulfillment without a body, or the purified souls, agathodaimons and gods are a coquettish interplay that forms the starting point for all the other arcana mentioned below. It is of great importance, for example a combination of primordial lust, shadow-centipedes, flesh demons, etc. In conjunction with the operations of the Black Kundalini is an invitation to tremendous failures where foolish actors believe they can achieve something of value. Note that you must first purify the surroundings, control your qi, regulate the flow of serpent energies through the spine, and move them freely through the body if you are to engage in advanced sexual magical practices. Withholding ejaculation during orgasm is not for prolonging your orgasm or making your partner happy — it is a time when you have the most sexual energy and can use it for a specific magical operation.

The tantric winds and female angels, the dakini and yogini incorporeal consorts.

The purpose of these operations is to be elevated to the „realization" or the „bliss" of the soul, in which an advanced yogi

will not shed a single drop of semen. I have failed several times and ejaculated, achieved orgasm rather than transforming the female angeli bonum energy into a state of penetrating understanding and high bliss or ecstasy. The paradigm that angeli bonum and dakinis and vajrayoginis or other retinue of various goddess do not indulge in sexual activities is false — but the purpose is different from animal sex for pleasure or procreation, the purpose is to transcend pleasure and procreation and transform into ecstasy and enlightened, enlightened bliss that enables alchymical marriage, transformation of the soul and spirit and posthumous ascension. Once, during eight months of asceticism, an asura ambushed me and tried to copulate. A fierce red body sat on me, while she was chased away by another deity and screamed with great anger in Hindi, then returned and bit me on the lips as a helpless punishment for scorning her approaches.

Black Kundalini — the Black Sun of hellish naughtiness.

Black Kundalini is the chthonic or khaibitic psycho-sexual substance also found in the demonic and among the dead, in the underworld, in the undercurrents of Seth's tunnels. To awaken this component, initiations in the Thanatos traditions must be performed. I will not go into the details of the operation, but if you successfully offer the djet (the spine) and the body to the priests of Anubis for mummification, in which the brain and vital organs are removed, you pave the way for the priesthoods of Seth to initiate you into the mysteries of death. The crucial part is the „swallowing of the rotten phallus

of Osiris". Please note that the traditions do not „war" with each other as in the mythologies, but each focuses on a different part of the human initiation process. Thus, one may one day experience the double breath of Osiris and the other may participate in the mysteries of Seth, as long as it is well-balanced. The black kundalini, which comes from the underworld or from one's own shadow (khaibit, one of the souls), should be whirled along the spine and merge with the spine of the partner during sexual intercourse. When my partner rode me, she created the form of a deer skull with horns in a black robe, I created a black ram skull, which was later fused into a two-headed entity and charged with ruling over parts of Plutonia or hells. A successful black kundalini operation can produce demonic magical children. Intercourse with succubes usually produces a faceless (no facial features, white) black boy or girl; intercourse with Saturnian vampire females usually produces female shadow offspring. An operation can be botched at any point, as it can create unstable abominations that tend to take possession of either the mage operators or anything they hold on to, connecting to the sexual regions and mixing with the mind. This can drive the infected victim insane with either chthonic diseases, uncontrollable sexual urges that can lead to rape or misconduct, and other mental illnesses.

Baphometic operations: Soul mingling during sexual activities, twin serpent streams.

This operation requires a partner of the opposite sex, where the souls are temporarily exchanged and then merged through

a sexual discharge associated with serpent currents that meet at the Ayna point and intermingle like a double-helix. When they are condensed, a magical aetheric winged hermaphrodite is created, the twin body, twin spirit, twin soul, twin current, twin serpent. The goal is to merge these components in the „domain of the Faun" so that they continue the work with a twin purpose — united — of the lovers who performed the operation.

Sex with shadow witches and the shrouds, or thanatophilic operations.

In some voodoo traditions, the rituals of the shadow witches include inviting the shrouds of the dead to engage in sexual acts. In this case, the offering of semen is like the offering of blood, it animates the dead and allows them to contribute information and skills, to whisper and exchange gestures. You should be aware that the female shroud, when prepared, mimics sexual behaviors — not to be confused with a succubae activity or accidental copulation with a male demon, be careful with demonesses, they like to make men their personal slaves and bitches to „own". Shadow witches can adopt you and incarnate you temporarily, enhancing your abilities and doing their bidding and your will so that both parties are satisfied. I was trained by an Italian Strega in Aberystwyth, Wales. She was seventeen years old when she was burned by the Inquisition and lingered in the shadows for five hundred years, gathering skills, knowledge and expertise, observing mortals. Later she was sent to the stars and appeared in beautiful white and silver robes, wise and benevolent as she was.

Dealing with sexual energy, or how to transform it and get away with it (examples of priests and nuns and mismanaged sexual energies leading to problems, psychosexual aspects).

All stored sexual energy during ascetic rituals and behaviors should be properly managed and transmuted, otherwise it will concentrate in the genital areas and invite succubic attacks, as well as „demonic" activities that create illusions from one's oniric and mental fields. To properly transmute sexual energies, one must alchemize them and master both the flow and change of the type of energy in the human pelvis that is purified and sublimated into bliss. The solar „halo" of saints or masters of the past, yogis and others is the result of an effective rectification of the sexual energies into a solar-intellectual, enlightened activity that creates a continuous flow of the strengthened life force, qi, through the body, centered around the head. The quaternal hermetic halo is visible to the second-sighted and the other side and looks like a solar halo with four flames high in the mountains.

The nervous-muscular-pranic vortexing of the Kundalini.

This is a vulgar technique to drive the serpent energies up the spine to the crown. It is based on sitting and binding and releasing (yogere) the lower parts of the nerve-muscle-joint complex at the base and then creating a Qi-vortex at the base to propel them through the spine and bypass any blockages at the spine. Oftenwise, it produces useless „fart-flyers", because it should be connected with the Kheper, the Mind and the Ayna-spirit to be endowed with intelligence.

Yogic Prana Orgasms and the Golden Body.

The Golden Body is the bliss body after a successful ecstatic Kundalini operation combined with the vertebral and gymnosophical techniques, which is usually preceded by several orgasms without semen discharges or losses. The prerequisites and dependencies of this operation are that it must be guided by a higher, disembodied attendant who enables the birth of the higher consciousness into the world of the gods. The being appears as a solid, bright, golden sphere that illuminates the surroundings and is delegated to the world of the gods.

Methods in Magick XVI: Ordo ab Chao

Often beginners are inundated with esoteric chaos and do not know where to start. I will highlight the necessary prerequisites that will save you a lot of trouble later when you dive deep into magical activities and performances. First, an education in ethos, a coordinate system that leads you to know yourself; second, ethics, a coordinate system that leads you to find in-depth meanings about what is right and what is wrong. Often this is attributed to „common sense", but rest assured that an unexamined „common sense" does not work when you are going through ordeals that can lead to provocations and malignancies that may incline a mind to murders, sexual perversities, aggressive and antisocial behavior, perversities of the mind, bestial tendencies, suicide, self-harm, rape, delusions, insanity, molestation, criminal activities, and all socially unacceptable activities that will quickly incapacitate you and send you into the arms of prisons, fines, and mental hospitals.

Take the Ordre du Temple solaire, Order of the Solar Temple, or OTS, as an example. Were these people a cult? In essence, yes. Did they have good intentions? Essentially, yes. Dealing

with solar energies is an invitation to the forces of darkness and the agents of Typhon, cacodemons who do not care about right or wrong as long as you are eradicated, and in the most cruel way. I am not trying to gloss over these activities, but I have been there too, dodging my worst instincts and impulses while my mind was tortured. It doesn't mean all criminal activities are somehow demon-ridden, it means that when you deal the cards in the right sense, it may be so. Some magicians purposefuly engage in such rites, and they commit crimes as side-kicks to their fiends, become their familiars in the posthumous worlds, but that is not the point here. Let us focus on high magick: „Right talk, right thought, right action" is oftenwise not enough, you must also be resilient, tough, well-volitioned, and protected. You must appease the gods and take apotropaic measures or you are doomed. You just want to get a grip on your mind, your soul, your decision making and judgment process and see how far they get to destroy you, because there are forces out there that abhor realizations, as long as you fool around and dabble in the occult, religion, there is no threat, impotent ignoramuses are left to fend for themselves and because they didn't hit the target, they are ignored by and large, living their lives as if nothing would go in the background. The battle begins when we start to become effective in our performance, knowledge, action, potency, and then you may be robbed of your reputation, your sanity, your friends, your family, one by one. The arsenal of illusions, lies, slander, aversive and hateful methods that can be used against you is endless, the „fixer" is being „fixed". You are here alone with the gods, amidst a host of mortals who can be used against you like mindless dolls, if

you make one wrong move. Friendship is important, loyalty is important, understanding is important, especially when you are working with other mages who are securing the area and supporting you. Solitude is a bitch because you have to fight alone. I did this for years to know all the tricks of the trade, observant and memorizing in survivalism.

Third, an unshakable backbone that has learned from experience to tame chaos and limit it to what is not harmful. Fourth, a well-meaning, serious nature that observes all movements with a keen and intelligent mind. Fifth, a philosophically inclined mind that brings order to chaos.

Most people do not know about ideas, they do not know why they behave in certain ways, they can not do introspection and analysis even at the most basic levels, they do not have knowledge about their being that comes from confrontation and experience. I do not mean superficial descriptions, but methods and contents, what is „freedom", what is „having a vision", what is „will". If you stop for a moment and ask yourself these questions, you will see how difficult it is to talk masterfully about these ideas for more than ten minutes, some talk for ten seconds and then go „ahhh, beeee", without illuminating the knowledge of experience, grasping the point accurately. „Grasp the subject, and the words will follow," as Cato the Elder said. But first you must grab the subject by the heels to rise to phoenix-like understanding. Ideas are one thing; people are another. You must know people, their behavior and social interaction, not superficially like a gossiping market woman, but with insight, with depth, with knowing what they want to say and do, with a „miraculous" precognition and intuition that pene-

trates their innermost dreams, desires, characters, words, and exposes all notions of falsehoods. Wisdom is based on the penetration of causalities and knowledge of essences. Using wisdom involves restraint and eloquence, she knows when to speak and when to be silent. It is a miracle because it is half human, relying on the stages of the above qualities, and half divine, relying on intuition and divine speech inspired by the spirits of Providence.

Let me now explain the aforementioned necessary components that some of us learn by gaining magical experience, and some of us are talented enough to have innately, nurture and raise them to use life experience, educate, socialize and derive operational achievements from them.

Ethos, the character that defines our innate inclinations, is a daimon (like the Socratic daimon or the daimon of Julian the Theurgist, who was an archangel, or that of Sosipatra, who was a goddess) that unfolds with life and circumstance and is of varying quality. Some have the daimon of a demigod, some that of a mortal soul, some that of an angel, some that of a malignant demon. Since there is more freedom in ethos, the daimon is never the same, and we are not born equal in this sense. There is no point in boasting about it until we live up to the nobility that is in our daimon, otherwise we are just elitist snobs who are worse than pigs!

The malignant natures can be overcome and changed, transformed into divine ones, and divine natures can be twisted into malignancy if their ethos is malformed. Ethos derives from daimon and has nothing to do with morality. Morality is relative to the given group upbringing, a concept of humanity defies

morality — and ethos should be measured against humanity and strive to develop and polish the daimon to the best of its ability. How do you define humanity when even Confucius in his „Analects" was careful about it? I would define it as an individuation of a particular ethos and daimon, distinct from any mortal mind and soul, that somehow conforms to objective divine laws in the movement of deification and the soteriological goal of rising above one's nature and molding it into something objectively superior in the eyes of the gods.

How can you „know yourself"? Starting with the „E" in Delphi, which meant that there is a God in you, „everything in moderation, nothing in excess", means that you should courageously explore life and find out what you are made of in confrontation, contradiction, ease and agony, greatness and humiliation. Only then will you arrive at self-reflective proportions that determine your true nature. And only then and only then, when you see the contrasts both between you and the other and between you and any alien nature that is inflicted upon you by possession or tries to violate yours by taking over your mind and body — will you find it unnatural and quickly repel such attempts with the right methods. And if you master absorbing the natures that try to overpower you and that penetrate through your consciousness, you will be as versatile as the ocean. What passes through you and is dominated is your ally, what overpowers — well, you may become subservient to it. Then you will find how divine natures raise your ethos, mind and soul to the highest level without hurting your will, mind and body, how they work true miracles to make possible such blissful changes that can make

you outstanding personalities — suddenly you can become an excellent speaker if you have started such training, a great painter — if you have the workshop, a highly inspired politician — if you are honest and consistent, an able warrior — if you have the combat training. When the will and the effort are there, when the inspiration of the divine arrives, then we surpass mortal understanding, for we draw from that immortal pool, „nothing new under the sun," that people who lived before us have mastered their abilities beyond understanding, polished them posthumously in the great expanses of the spheres and stars, and are ready to bestow them upon us when we call and receive (Chaldean oracles) when we are ready. This readiness means that we are ready to receive in proportion to our openness. There must be fertile soil, the gods do not cast on barren ground, nor on soil whose seeds would do harm and develop misery.

An intelligent, receptive, open, spacious, organized mind gathers experiences, arranges them beautifully and carefully, and lives through them — sometimes at the cost of stability, madness, anomalous experiences that few may survive, but ultimately victorious over them and integrated into our tools and knowledge. Intelligence multiplies intelligence, stoutness multiplies stoutness, as long as you know how to use it, multiply it, and not rest on your laurels. Constant curiosity, solving problems, playing with ideas can turn into a pleasant goal, intellectual hedonistic engineering makes us feel great when we solve a difficult problem, when we overcome a big obstacle. Mental resilience to harm and trauma can be trained, because where there is a will, there is a way.

The hypothetical-inductive-deductive method of magic in a feedback loop is an excellent tool to hermetize experiences. Because any chaos, any information, any experience is just content. When the content is present, we can derive the laws of work that incorporate values, virtues, tools and approaches. No scientific experiment can be done without data and information. None can work in a void where there are no laws to discover and no order to find. This content must be wielded, forged, and strengthened to become armor, shield, and sword. Why the military comparisons? Because magic is a battle that is about divine obligation, duty, mastering dominia. Slaves will never want to rule, and if you let them rule, they will not know what to do with the power either. This is where natures and ethos come in, pigs will want to rule for the sake of status and money, lions to shape the world like magicians, with a vision, reforms, with the inclusive perception that they are integrating the people, the republics, that if they are superior they are integrating with a great view, a vision of something they want to nurture so that it thrives forever. If you are above the masses, integrate them. If you hold your head high but are just a pig, you are an idiot; if you are proud and understand them, derive your pride from your nature and understanding. A magician should be a bit of a philosopher, a bit of a king (autokraton, self-governed), a bit of a warrior.

Everything in the world changes, definitely, you can be sometimes a pig, sometimes a lion, but only ethos, characters that uniquely exhibit high virtues, greatness, excellence of thought and action for the majority of the time, they have such a nature and hold it to their flags, who return to it, no matter what hap-

pens to them from outside or inside, what they have to endure in terms of envy, in terms of petty attacks from people, are highly praiseworthy in the eyes of the gods, they are the true men, women, the true companions of heaven and the rulers of men. Like Giordano Bruno, who „loved this world too much, who loved the truth" and wanted to banish the monster, the Vatican, from the land, his body was destroyed in the flames, but his spirit survived as a great master calling from above.

Methods in Magick XVII: On Evoking Intelligencers & Planetary Embassies

To count the gods, intelligencers and spirits, the genii of the earth and planetary spheres, the luminaries and moons, their octaves, hells and heavens, dimensions and palaces is an almost impossible process. It is like counting the stars in the „Little Prince" by Antoine de Saint-Exupéry by a businessman who thinks he owns them. So if we remember this work, we should remember the lantern-lighter of the „Little Prince" who is a hermit whose work is relentless, but in its futility has a theme that sustains the spectacle. So let me be the lamplighter that starts this new chapter, do ut des. With all due respect, I once tried to calculate the number of spirits that populate the aforementioned worlds, and then concluded that this is a disgrace to my friends. It is another mystery of the sacred, it never ceases to be so, but when it is vulgarized in the human mind — it withdraws, like an aetheric unicorn touched by a mortal human, it disappears; not from the world, but from the mind and soul of the offender who committed the offense.

Oh, you blind minds of mortals, you could participate in this great spectacle if you had not turned your spiritual eye away from the great expanse of the Divine. The gods are not to blame, it is your world and you have made it your own by an act of violence against Pymandrian" rule: „First the Gods, then the world, then your kind". How you make your laws is up to you, the gods will not interfere. It is the continuous rise to the divine that makes a mortal shine. In the golden era of the Wu and Xi in China, for example, the tradition and honor given to the heavens were strong and appreciated by many, but the legendary times are long gone and only a few call with perseverance, although people point out to them, that what they pursue is but a fantasy, little more than a delusion, an eccentricity, though they are blinded and desensitized by the forces that keep such pursuits in check, so that they have a firm grip on human ignorance!

To the point! There are many traditions in a discipline called theurgy by some, which has survived from ancient times through the Middle Ages to modern times. It is practiced by some respected people who have not lost all hope and who work with the spirits, not for personal gain, but to transfer the celestial realms to themselves and to incarnate portions of these essences to resist delusion and broadcast these realization upon the terrestrial stage!

There are many methods to invoke the intelligences, with or without additional amplifiers, be it scents, ointments, certain plants, places with their genius loci, consecrated areas, hours and days, astralistic settings, mediating entities, writings, words, prayers, gnosis arretos, silent speech, spirit languages,

but in the first place — the temple of the gods is within the artifex, artifexa, that is, the only temple of the deities is the magician, the epopteion, the seer, there, there — all the change happens.

I usually use two simple techniques. One is a performative art, a dance offering, a ritual offering, a ceremonial offering, the invocation of an illusion that is a gesture of gratitude to give something of mine to the powers that be. The other is more complex, requiring focused concentration and samadhi-like states that I call „voidwork," pulling myself out of phenomenal states and then focusing my attention on the appropriate spheres and stars that correspond to my intention, sometimes rising from a temple in the stars that I have imagined and built for this very purpose. I can assume that the effect is almost immediate, or it takes a few minutes when the planetary sphere is above the horizon, the astral occult optics of the Arabs and the theory of „rays" is useful here. What we see is what we work with, when invisible, take my word for it, it is either a question of trust or wise faith that is based on reason and structured in a splendid theology. We can combine it with the correct hours and days determined by the planets because respect is given to these traditions, but what is an accurate and true calculation of the correct time and day is another aspect.

For example, when Mars is above in the eighth, divine house, strengthened by constellations and stars that have their own nature and mediated by the Moon and the lunar houses, which are often ignored and should not be, we begin our work! Lunar astrology is often forgotten. Let me remind you of the work of Alexandre Volguine from the 1930s, which is

a good source. We can perform a dance, sing and chant, we can salute the Salian dancers of ancient Rome, we can use all our knowledge for a purpose, we can use gestures of restrained aggression, we can call for warrior skills in the Gigantomachia, warlike patience and wisdom, restraint of choler and aggression, imprint a warlike spirit in the Salian dances that shakes its ancilia, that is perfectly clear and uses aggression rarely, only when necessary, and is resilient and tough most of the time.

Then, then I see a bright red ghost flashing in the sky, or a winged warrior in red, the embassies are greeted, the diplomatic affairs well received! Do not call the embassies if you have no vision and no idea of what you want. Some spirits can be deceivers or tricksters and give you gifts for which you are not prepared to receive. You are at the mercy of the intelligences and it is up to them to decide if they want to work with you. What is of higher intelligence cannot be bound as some idiotes (Gr. Att. — unwise) magicians imagine — it is always free, rather you become the plaything of a demonic intelligence that allows you to shuttle a soul or familiar to fool you into a sense of control and power.

What is important here — do not fall for religion, religion is a slaughterhouse for the freedom of heaven, a blindfolded deception for mortals who do not have sharp enough minds to observe the diversity of nature, religion is an indispensable decoy for knowledge. By this I mean the non-solar religions, the Abrahamic religions — in the case of the latter, realization may be found, but these religions have always fought their mystics, magicians and seers, discarding them as heretics for destruction.

Pater Liber, Mater Victoria, what religions men have created in defiance of Heaven is ignored by the great spheres of the Celestial Mien. Like a lion acting according to its nature, the planetary intelligencers work in harmony with the nature of these planets, not according to the whims of mortals. Get to know the nature, and the purpose will follow. The Iamblichean dictum has thus come true: „Theology, religion and philosophy are all man-made, the eternal gods — never". Do not discard the wisdom that religious traditions convey, do not discard the techniques that they have to offer, but seek wisely and discerningly, both attributes grow with experience. Whenever you encounter religious illusions and impostors, cast them off as veils that seek to blind and cage you. Whenever the truth comes upon you, it is irreligious and gives freely from the treasury of the gods! Make your own religion from the experiences you gather, religere means something that delimits the sacred, hermeneueion is both the act of interpretation and the creation of boundaries. Go now, equipped with this knowledge, and act with reason, beauty, acumen and purpose!

Methods in Magick XVIII: The Glass Bead Game and the Language of Gods

We are soaked in a causative environment of events. Some of them may be visible, catch our attention, some are completely hidden from our perception and understanding. Yet, the general law is that all these events are somehow related causatively, meaning that events co-arise and co-depend on one another. This is a subtle yet profound law permeating the whole of universe. Synchronicities are acausal to the observer, yet they are strictly tied with causality at an a-perceptive level. Thus, they are not a-causal, but a-perceptive. The method proposed here is tied with adjusting the perceptive and a-perceptive networks of psychic events and modifying them consciously as to relate and reconstellate the processes that surround us. Learning a language is tantamount to using it fluently without worrying about the details of the process. All advanced magic is concerned with weaving such silent networks of ideas, visualizing and materializing them, sending them out and receiving them.

Mastering this silent, concentrated language is akin to mastering the „glass bead game." Once we master it, we merely learn new content, new knowledge to make the hermetic game more precise, beautiful and perfect, more objective and veritable. Whether we apply it in magick, or every day life and psychological and intellectual yoga, it may be of use. It is based on grammar of thought, which is utilizing modules of ideas and patterns of the mind to capture some hidden laws via tools of philosophical maths. You can call this method 'ideathics', if you like. Mathematics is a formal discipline and deals with consistent internal objectivity of its language. In contradistinction ideathics if a non-quantifiable conceptual formalisation of thought that like in Chaos Theory creates 'attractors', or 'magnets' that draws certain thought-patterns from the environment nearer to the attractor-structures. I conjured some examples to portray it better:

$$Re = \frac{In(Exp)}{Sc : MSc}$$

Re, Receptivity
In, Psychic inertia
In(Exp), Exposure to content in a state of inertia

Sc: Static Conditioned Experiential and Perceptive State

MSc: Momentary conditioned experiential and perceptive state

Receptivity equals inertia multiplied by exposure divided by conditioned state in proportion to momentary state.

Example I: Our receptivity to an advertisement is related to inertia of focus, and if we are continuously exposed to the advert the absorption is governed by our solid conditioned state (or the most 'continuous, permanent, immaleable' parts of our mind) in proportion to the momentary solid state (the state our mental continuum in its totality is in at every 'flash' of mental events distributed in time).

Example II: Receptivity to a servitor, or a shade of the dead is related to inertia of focus (ignorance/unawareness/indetection/mindlessness), and under exposure we are influenced (absorption) to an extent that our solid conditioned state allows (nature, inlination, character etc.), depending on the strenght of the occurence (exposure) in proportion to our momentary state (under influence/in a given psychological moment).

$$Vo = \frac{Af}{Sc \cdot Aw}$$

Vo, Volition
Af, Active Focus
Sc, Conditioned State
Aw, Awareness
Volition equals Active Focus (mindfulness, simultaneous engagement) in proportion to Receptivity, divided by momentary state multiplied by Awareness.

Example I: Highly focused concentration divided by Receptivity (or the inner psychic millieu and the environment) is divided our regular predispositions at the moment multiplied by awareness of the whole mesh and therefore may be adjusted accordingly by psychological, intellectual, energy and magickal techniques in the desired direction.

$$Mesh = \sum = \left(\frac{pot}{rev}\right)$$

Mesh is the sum of all potentialities (pot) divided by occurence of actual events (rev, revealed), think Schrodinger's cat.

$$Ca = \frac{(Mesh\alpha) : (Mesh\omega)}{T}$$

Ca, Causation,
Mesh, Topological space of entropically possible states
T, Time

Causation is the proportion between Meshes distributed accumulatively through time. Therefore, combining with the aforementioned patterns:

$$\frac{Re:Mesh}{Ca:Vo} \Rightarrow \frac{Vo:Re}{Ca:Mesh}$$

Receptivity in proportion to the Mesh networks, divided by Causation in proportion to volition proceeds that Volition in proportion to Receptivity is divided by Causality in proportion to Mesh.

There are endless possibilities here, quoting master Herman Hesse: „The Glass Bead Game is thus a mode of playing with the total contents and values of our culture; it plays with them as, say, in the great age of the arts a painter might have played with the colors on his palette. All the insights, noble thoughts, and works of art that the human race has produced in its creative eras, all that subsequent periods of scholarly study have reduced to concepts and converted into intellectual property — on all this immense body of intellectual values the Glass Bead Game player plays like the organist on an organ. And this organ has attained an almost unimaginable perfection; its manuals and pedals range over the entire intellectual cosmos; its stops are almost beyond number. Theoretically this instrument is capable of reproducing in the Game the entire intellectual content of the universe."

Methods in Magick XIX: Techniques of Ascension — on The example of the Mithraic Persian Cave

There are three kinds of ascension: one is that of a soul carried away to the higher spheres and to the stars, as in a narration in „Somnium Scipionis" by Cicero; the second is that of the spirit carried posthumously to its rightful domain after the Dionysian tomb — the body — has been left behind; and the third is an astral journey which takes place only during a ritual and is associated with ideas of ascension by similitude. I have encountered two types of ascension in my life, the first belonged to the ascent of the soul to the stars, the second was a complex ritual, a ceremony that tried to repeat the ascension in the sense of resemblance, as if repeating the steps of the soul. The third spiritual ascenscion posthumously is the crowning of the trismegistos and the latter means: descend in soul to the abyss (V.I.T.R.I.O.L), excel in life, ascend after the Herculean zodiacal task is done.

The rapture of the soul was mediated by a saturnine deity, Odin, and it happened in my dream. First I was questioned about my honesty and truthfulness, and when no fault was found, I found myself in the neighborhood of my childhood in Warsaw, with two golden disks spinning so fast that they represented a sacred sphere, attached to my head. Remembering earlier lessons of flying, that were part of my oneiric upbringing and curricula, I lifted my soul through the city, above it, into the clouds, through the atmosphere of the earth, passed through the planets of the solar system, and found myself flying at high speed through the stars. There I was suspended for a moment, watching everything with joy and delight. The Chaldean Yinges or sacred beings that carried my soul through the stars had golden wings, although I cannot remember if they had any human features. Most of the angeli bonum daimones and agathosdaimones I see with second sight look like a pair of wings or a sun disks with serpents and wings extending from them, they have no human features at all. I believe that the Egyptian, Babylonian and Zoroastrian reliefs they represent were chosen by the deities to be intelligible to me in their autophaneia (self-revelation). Whether these are their true forms I do not know, but they denote their existence, so there is no need to argue about it in the eyes of the beholder. Several times these deities incarnated in me, they fell like lightning into my body, my qi field became as big as districts, cities, not once I felt an armor and helmet when I met a Spartan king who had ascended centuries ago. So much for this report. I will focus on the ability that does not require the help of the gods, but the cooperation with them, ie. how to imitate this kind of ascen-

sion with a series of rituals, ceremonies and meditations, an artificial ascension of the spirit that, once trained, moves through all the spheres, visiting planets or distant stars, gathering everything there is to gather in order to train the mind and the soul and pave the way for the spirit to re-enter the divine realms once it is prepared.

For this purpose, I will use the analogy of the Persian, Mithraic cave. The womb of the cosmos is a cave, vesica pisces is the entrance to the Stella Regina, Isis. Isis is the follower of Osiris and the first star to rise after the Pleiades, Aldebaran, Osiris, Sirius, the Dog Stars, or Isis, Hieros Hieros. She is the helmswoman of the divine ship — why so? Because Isis, as the base of the Pythagorean triangle, represents the justice of the triad: Isis, Osiris, Harpocates (hypotenuse of the triangle) among the Ennead. We do not have to enter any artificial or other cave to do our tasks. When we are in a forest at night, the Mithraic cave is above us — by the stars, when we are in a room, we can pretend it is the cave. The principle is to restage the spatio-temporal dimension, transposing and interpreting it in both directions: The space of the ritual becomes the cosmic cave, the cosmic cave becomes the space. We can call it a fantasy, but with enough focus and depth of operation, the sacralized, consecrated area becomes the temple of the stars. We must not take it lightly, for to consecrate a place we must invite the spirits to perform this theurgic miracle for us, otherwise we are fools playing rituals to no effect — I have often been one to deceive myself, but when it began to work with the right intention, action, deed, preparation, then it began to work!

I used to play Gustav Holst's „The Planets" in the Mithraic order (Mercury, Venus, Mars, Jupiter, Moon, Sun, Saturn), or in the heliocentric order. The reason for the Mithraic order was mystagogical, pneumagogical, not astronomically correct, but astro-mystically of great importance, like the sacred directions from which the souls enter from the Sun in Cancer (Cautes) and exit in Capricorn (Cautopates). How should we approach this ritual? After delineating and consecrating the sacred space, we initiate apotropaic and devotional rites to honor the gods. Then, with knowledge of the theological structure of a particular tradition, we conjure up a delicate structure that provides a scaffold for the operation. Sabotaging Leibnitz: What is not the words of Platonic ideas cannot be in the land of notions, what is not in the land of concepts cannot arise spontaneously in the intellect, what is not the senses cannot be in the mind, what is not in the mind cannot interlock with the intellect to enter the land of divine notions. Therefore, the theological structure must be present, educated, learned and reasoned, mature and strong, in order to arrive at works with the help of this structure. This structure is a form of coordinates in the dynamics of moving concepts that „fix" the content of our operation in forms. In a deeply concentrated meditation, in a performance of any kind, we represent planets, we invoke their intelligence, and we are both the subjects of their destiny and the designer. We follow their essence, imagine the attributes associated with them, wear their clothes, robes and symbols, ascend, request rites of passage, preparations — this is not without effect on our lives, someone who works with Mercury spirits and suddenly targets Saturn can be plunged into great suffering in real

life. Be careful on these paths, because this is not a playground, but can ruin or enhance your life. It is of serious benefit to invoke these intelligent spirits of past people that they used to be, that is, in the case of Mithraic initiations: Corax (Mercury), Nymphus (Venus), Miles (Mars), Leo (Jupiter) Perses (Moon), Heliodromus (Sun), Pater (Saturn). Pay tribute to these before you. If you are dealing with the rank of Pater, you are dealing with great spirits, Marcus Aurelius was a Pater Patrum, a Golden Eagle in the Mithraic Mysteries. If you do not follow the chain of aetheric spiritual initiations, you may end up in the saturnine guidance and plunge headlong into existential hells, black melancholy, dark nights of the soul, it simply means that you were not prepared.

Let me give you an example in the form of a story I once left as a review of The Cult of the Black Cube by Arthur Moros:

> A man entered the temple of Saturn and demanded, „Give me all the gold you have." He was slain, disarmed, crucified and put on display, then quartered and burned to ashes.
>
> Another person, concerned about the cruelty, asked the priest, „Why?".
>
> The priest replied, „Because he wanted the gold without dying for it."
>
> The person asked, „Is he in Elysia, after all you killed him in the most cruel way".
>
> The priest replied, „When you die for things for which you are not prepared, the fates are particularly cruel".

The person asked again, „He wanted to be your acolyte", a disciple.

The priest answered: „Those who are not entitled to cross the threshold will be crushed at the mortuaries of the rings of Saturn".

The person asked another time, „Why did not you accept him?"

The priest replied, „Becoming an emperor and remaining an emperor is a difficult task, obtaining the gold depends on the constant appeasement of the lead"

The person asked, „What is the gold?

The priest took off his mask and revealed himself as Marcus Aurelius, Aurelion Thrion: „My friend, to enter the spheres of gold, you must defeat the wickedness of men, and you have passed the test, one head lost and beheaded, another worthy initiate saved, come join us!"

Methods in Magick XX: On Feasting with the Spirits

An important feature of the ceremonies and everyday exchanges with the spirits is that you share your life with them. They are everywhere, in the cities, in the forests, in the steppes. What inspired me to write this article is the following event: I smoked my cigarette outside (tobacco is my Mars addiction), I greeted the garden spirit, a little silver fae, a Sylven girl with whom I have a good rapport. She loves to sit on my shoulder, and I kiss her gratefully for taking care of the greenerie amidst the concrete and streets, human buildings and apartments. I returned to the seventh floor, caressed the ghost of a lady about 40 years old who greeted me in the elevator, she is a „host" of this building, and entered the flat in complete darkness. Shadows of people from the bygone Jewish ghetto watched me keenly, as did shrouds of people who lived in this neighbourhood and were given posthumously to this genius loci, one girl sent me a vision of German Nazi soldiers burning the whole place down with flamethrowers. Shards of memories that slip away. A demonic friend, a torn shadow with conspicuous broken claws greeted me, random souls of the living not fully aware

of the spectacle beyond their vision „on the other side" and a vampiric living girl moving through the shadows with her shadow soul watched me, I winked at her.

I walked into the kitchen, past the bathroom, out of which grew a mask of the deceased, obviously not so restless as to occupy such an uncomfortable space. I reached for a soft drink from the fridge and noticed through the window that a small pitch black gargoyle was watching me. I raised my hand and invited him to sit on my arm, he immediately moved to the strategical position, I drank my soft drink and imagined the taste, then I projected the taste onto the miniature gargoyle so that he too would participate in the sensual feast. Synergy in conjuring sensual illusions is extremely important. If you are skilled, you can conjure up an entire feast of delicious foods for a cohort of demonic friends and sit down with them at banquets in this reality. This is important because in their reality, the food, the senses, the tastes, the smells, the satisfied hunger and thirst are real. I remember that once the soul of a hungry homeless man incarnated in me. I created a similar illusion for his soul and it was immediately satiated, perhaps the homeless man's existence did not become easier, he was still hungry and should be fed according to „Akkadian principles", or humane instincts, but his soul was uplifted. Note that synergy works in two directions. It may be that an illusion is created for you or other mortals that you suddenly emit scent of roses to yourself and stink like faeces to others, or vice versa in various, mischevious or saintly combinations. Aghori's approach of overcoming indifference is commendable, otherwise you'll go insane.

Consecration is another matter, here we ask higher spirits, intelligencers, etc. to sacralize the food for the dead, the erynii and other souls so that they are truly „energised" for the purpose of accomplishment. Like the ancient epoptei, the sages of the Eleusinian mysteries, who soothed, liberated or put to rest the dead, they used specially prepared foods, they were feasts of the living in which the dead participated. And how? By using the senses of the living, they could taste, sense, see, feel again. This is especially important on the boundary days, such as All Saints Day, when the Thanatos veils thin and the second-sighted see the dead walking among the living again. Are the dead something better than the living? They know more, but they are like in the novella „Bobok" by Fyodor Dostoevsky, where the recently dead fight in the cemetery as if there were no tomorrow. What Catholic priests essentially do in cemeteries, if they are skilled, is „lay down the dead" or put their shadows to sleep so they do not bother the living — of course, the clergy are not skilled in necromancy, and most of these shadows walk the earth or linger wherever their inclinations take them. I was involved in a ceremony to „lay down" the shroud of a serial killer hung in a different city, when death sentence was not under moratorium in communist Poland, who plagued me with thoughts of cruel misogyny, rapes and violence. As I prepared a doll, honey and wine to send him to sleep in a nearby forest at night, a miracle occurred — he was freed along with all the women he had murdered. The story is retold elsewhere with precision.

Theories in Magick and Heathen Theology

Theories in Theology: On the Mandate of Heaven, bringing the Gods closer to Earth

> *„Master all threads by a single means, each sword for another weaving, a movement of ten thousand swords, cut every Gordian knot, leave nothing untouched, in unison they fight in a learned way".*

— Saturnin

> *"Self-cultivation leads to the interiorization of social and ritual values ... It consists of an ever-ascending path wherein one's basic vital energy (qi) is transformed into quintessential energy, or vital essence (jing 墜), which is itself, in turn, converted to spiritual energy, or Spirit (shen 塺) ... [These texts were] like a declaration of independence of the human mind from divinatory procedures ... and an affirmation of personal power over one's surrounding objective conditions."*

— Romain Graziani on Self-Cultivation in Lagerwey, John, and Marc Kalinowski, eds. Early Chinese Religion, Part One: Shang through Han (1250 BC-220 AD) (2 vols.), (Leiden, The Netherlands: Brill, 31 Oct. 2008), p.14

The development of all earthly theology, the development of the perception of the gods, the forms of worship and understanding should not discredit the divine, but should be understood as a magical technology that various forces from the divine fields, some individualised as „masks of E Pluribus Unum", others separated, and still others so uniform and unique that it is difficult to say anything about them, connected and considered each other in order to arrive at an order, a tradition (the Chinese concept of „li") that guaranteed and maintained the social order. In this order were found freedom and eudaimonia.

The Lamentations of Khakheperre-sonbe, one of the Twelve Great Sages of Egypt:

> *"(...) Justice has been cast out, and evil is inside the shrine. The designs of the gods are disturbed, and their perquisites are passed over. The land is in dire state. Mourning is everywhere. Towns and districts are in lamentation. All alike are grief stricken. The back is turned on anything of worth; the tranquil are distressed. Troubles occur daily, and the face shrinks from what is about to happen. I will say my say about it, for my limbs are heavy laden. I am distressed in my heart, and it is painful to hide my thoughts about it. Although another heart would break, a stout heart*

in a difficult situation is the companion of its master. O would that I had a heart / that knew how to suffer. Then I might alight, and I would load it with phrases of misery, and I might drive off to it my suffering. He said to his heart: Come now, my heart, that I may converse with you and you may answer me my sayings, that you may interpret for me that which is throughout the land, for those who were radiant (in white garments) have been cast down. I am thinking about what has taken place. Misery is ushered in / today. By the morning the strangers have (still) not passed away. Everyone is silent about it. The entire land is in a serious plight, and there is nobody free from wrong: all people alike do it. Hearts are dejected. The one who gives commands / is (now) one to whom commands are given, and the hearts of both are quieted. One rises to these things daily, and hearts have not thrust them aside. Yesterday's state is like today's, because of the passing by of many things. The countenance is perplexed. There is no man wise enough to know it, and there is no man angry enough to speak out. Every day one wakes to suffering. Long and burdensome is my suffering. There is no strength for the wretched to rescue him from one stronger than him. Silence about what is heard is painful. It is miserable to have to give an answer / to the ignorant. To oppose a speech makes for disaffection. The heart cannot accept truth. A reply to a speech is insufferable. All a man wants is his own talk. Everyone is based in crookedness. Precision in speech is abandoned. I speak to you, / my heart, that you may answer me. Yet a heart which is appealed to can-

> *not be silent. The needs of a servant are like those of a master. Plentiful (now) are the things which weigh upon you."*

Simpson William Kelly and Robert Kriech Ritner. 2003. The Literature of Ancient Egypt: An Anthology of Stories Instructions Stelae Autobiographies and Poetry (version Third edition) Third ed. New Haven Conn: Yale University Press, p. 211—213

Let me first define the mandate of heaven (tianming) and sons and daughters of heaven (tianzi): It is a state in which human rulers are close to high perfection, a reified metaphysics of divine laws that contains qualities correlated with the objective, passionate eternal dynamic that affects individuals who mastered themselves in self-rule, and act seamlessly as expressions of the divine impulse, thus ruling together with the gods, as midwives between gods, earth, and men, from whose radiance dominion flows like a fountain of wisdom, righteousness, and magnanimity to the peoples. Whether we believe the stories of pharaohs who ruled together with Horus the Elder or Chinese emperors who ruled together with Tien (Heaven) and the Dragon Gods (Long Wang) is a question that can only be answered by those who have had wise insight into these processes to arrive at a proper understanding. In this sense, magicians are themselves cultivated Wu, Xi (shamans).

When the rulers and the people turn away from the gods and honesty, they repeat the narratives of the chaosmos among themselves, their legitimacy is an empty formality, and the divine impulse withdraws, it is no longer among them. We can say

that there were pharaohs who were really divine and ruled together with Horus, and those who were such only in name, this can be said of all human rulers. Their characteristics and their nature, the effect they achieved, are the most important indicator. Both the sages and the rulers, the humans, when they turn away from the divine rite, from seeking of truth (philosophy), transform from semi-divine mortals back into animals, some into beasts, others into lesser demons.

They choose an aphrodisiac, generative world and destroy it, under exploitation and unjust orders they destroy each other. In the course of time, borrowing from a Sufi parable, they forget the seafaring people they once were, that is, the state of perfection of their ancestors, and they have ended up in a lackluster world of surrogates as prisoners of the present. They decide not to exit Plato's cave, but to find exits in the labyrinths of its catacombs and come to terms with this as a normal state. In the Dharmic narratives, they are like trapped children who are thrown into the black sea of tar and sink deeper and deeper. Breaking out of the Black Iron Prison is the first step, a cognitive discarding of the delusion about conventional reality, to use Nagardjuna's words. A cognizant and balanced progress towards Eleusia is another matter and requires hard work, commitment, experience, rite and ceremony, calling and receiving, educating oneself, struggling with active deceivers, while at the same time preserving one's basic means of existence — a job, an equilibrium, perhaps a family, preservation of the senses and sanity, at least we do not want to end up on the street, in prison or in a psychiatric ward.

Let us not forget in an idealistic way that the great mass of humanity was not supreme, but it had a set of coordinates to strive for, in the words of Joan Palevsky, „Many textbooks on the religions of the world should be entitled The Religious Life of Noble Persons" (Laine James W. 2014. Meta-Religion: Religion and Power in World History. Oakland, CA: University of California Press, p. XII, preface). The given tunnel reality, superstructure of ideas, belief systems in the Noosphere directly impact the health and outcomes of entire civilizations. We cannot say, „People are bad, but religions are good." It is the religion itself, the worldview, the politeia, the values, the traditions, the technology that determines the outcomes, within such a phenomenon there are holy men and scoundrels, but it is the fabric of the many, the people in droves working within such a framework that shows what it is really worth in stage-wisdom and historical effects, present and future events and outcomes in motion. That is why, for example, it is not a „Western Christian civilization," when it comes to Europe, but a „post-Enlightenment Graeco-Roman, revitalised, technological civilization, with a retrograde Judeo-Christian grip on its throat and relativized individualistic chaosphere of both kitsch and beauty, art and science." This definition excludes a variety of other issues, but it is meant to illustrate that civilization is not monolithic, not in these times, but is a process with many aspects functioning in unison or in complete confusion of memetic noospheric warfare.

We are all the people of Ik, if we were to be robbed of our technology at this time by a major catastrophe, such as a powerful solar CME that would damage it. The human world was

designed not to survive impending catastrophes but to maximize profit, not to be decentralized in a mutually supportive web of logistics, energy security, population security, food security, knowledge, education, and skills, but to concentrate power houses and networks of power-wielders that are by and large mismanaged and largely inefficient in times of crisis. Controlling the populace via social engineering, surveillance, draconian laws doesn't change the situation, in the long term it worsens it — the damage in the noosphere is done since decades, carry on. At these levels of high entropy, negentropy begs to dismantle a largely unstable system by the „invisible and unseemly hand," and the gods have nothing to do with it.

Well, who are the Ik people?

> *The Ik are a people of northern Uganda who live at what must surely be the extreme of deprivation and disaster. A largely hunting and gathering people who have in recent times practiced some crop planting (...) [They are] (...) a morbidly fascinating case of collapse in which a former, low level of social complexity has essentially disappeared. Due to drought and disruption by national boundaries of the traditional cycle of movement, the Ik live in such a food- and water-scarce environment that there is absolutely no advantage to reciprocity and social sharing. The Ik, in consequence, display almost nothing of what could be considered societal organization. They are so highly fragmented that most activities, especially subsistence, are pursued individually. Each Ik will spend days or weeks on his or her own, searching for fo-*

od and water. Sharing is virtually nonexistent. Two siblings or other kin can live side-by-side, one dying of starvation and the other well nourished, without the latter giving the slightest assistance to the other. The family as a social unit has become dysfunctional. Even conjugal pairs don't form a cooperative unit except for a few specific purposes. Their motivation for marriage or cohabitation is that one person can't build a house alone. The members of a conjugal pair forage alone, and do not share food. Indeed, their foraging is so independent that if both members happen to be at their residence together it is by accident. Each conjugal compound is stockaded against the others. Several compounds together form a village, but this is a largely meaningless occurrence. Villages have no political functions or organization, not even a central meeting place. Children are minimally cared for by their mothers until age three, and then are put out to fend for themselves. This separation is absolute. By age three they are expected to find their own food and shelter, and those that survive do provide for themselves. Children band into age-sets for protection, since adults will steal a child's food whenever possible. No food sharing occurs within an age-set. Groups of children will forage in agricultural fields, which scares off birds and baboons. This is often given as the reason for having children.

Although little is known about how the Ik got to their present situation, there are some indications of former organizational patterns. They possess clan names, although today these have no structural significance. They live in villages, but these no longer have any political meaning. The traditio-

> *nal authority structure of family, lineage, and clan leaders has been progressively weakened. It appears that a former level of organization has simply been abandoned by the Ik as unprofitable and unsuitable in their present distress (Turnbull 1978). Tainter Joseph A. 2017. The Collapse of Complex Societies. Cambridge University Press. pp. 17—18*

With these thoughts, I leave you with questions and no readily-served answers, only bigots have them.

Theology and Metaphysics of the Sun, the Kingdom of Phoenixes and the Divine Fire

> *„Whatever words we use for the divine are tainted with an inner understanding. When we speak of things intelligible, we indulge in a Socratic irony, in which subjects which ought not to be spoken of and written down must necessarily be so, otherwise they are lost, unexplained, and those who have an inner eye to read them will recognize them at once, those who have no wisdom will fall prey to their prejudices, and the great majority of mankind will not even attempt to approach either words, or hearing, or wisdom, or the truth of the inner eye."*
>
> — Saturnin

The physical, objective universe is explored, there are physical laws, this is a conception of a category of the indivisible

whole that applies. Another such category is „meta-physical", which are „hidden auxiliary laws" — most of what we do not know about the world. Imagination can enter very strange realms here, but the point is to determine the concepts that are correct, using the faculties that are considered metaphysical, abstract, or intellectual.

In this approach, I will try to derive the metaphysical properties of Helios, the visible Sun, and exclude Aion (third transcendent) and Hyperion (second transcendent) from the physical and pneumatic properties, which are a meta-proclivity, so that the Sun, as one star among countless other stars in all their possible types, can have its own „Karman" in the world of changes and movement. This can be said of any inanimate object, but there is a difference between a piece of material substance, from which nothing emerges except the change of its substance within its possibilities, and the sun, from which an entire habitable system emerges. Here Karman is understood as an inclination to change and transformation with its pertaining characteristics based on the essence, substance and nature of a given thing. As a divine intelligence, the Sun can be autophanic, self-identical, self-manifesting, and its intellect should relate to all the axioms on which it is based in order to be integral.

We can think of it as a highly complex geometric sphere in motion, where its core, layers, coronal mass ejections, hypergranulation, thermonuclear events, radiation et al. are a „shadow" of its philosophical essence from the physical perspective, being absolutely inseparable in this respect. What is at play here is the magnitude of the effects that the philosophical essence

produces in manifested reality. Otherwise, every solar flare would be considered an act of an „angry God" in which an anthropocentric infantile fetish tries to seek meanings where there are none. Yet, we should not shallow down the philosophical essences to near-physical processes in the process of reification, they inter-penetrate each other in pockets of entropy in topological spaces, conceptually speaking, but the philosophical, intellectual essences hold the higher ground, as they are qualitatively rectified to suit the purpose — all magical, mystagogic, pneumagogic, intellectual, Apollonian, Heliotic endevaours in which we may engage. The intelligibility between the philosophical Sun and mortal is most entwined between the inner eye and pneuma, here rational thinking and order out of chaos arises, it appeals to logic, prudence and purity and stands for reason, for fierce truth and honesty, it is „as evident as the Sun". Like the Akkadian kings, who were lion-headed and serpent-tongued, it smites with Divinity.

The sum of its divine presence is derived from the attributes and properties of the whole, insofar as we can pneumatize and hypostatize the observable processes, while using metarhetoric to return from the physical to the divine in order to arrive at certain premises. Conversely, we derive the physical from the divine, and in this inductive-deductive feedback loop we attempt to determine the characteristics of the Sun God.

Let us think of „dead, lifeless matter" made of elements, which through a complex transformation over billions of years becomes life and inhabits our planet. In contrast, the Sun is the first foundation stone of life on Earth, it already contains a potential „blueprint", from the totality of its potentiality an actu-

ality arises, it too is made of elements available in the cosmos, and there is a mystery here of atavistic generation and re-generation. The serpent's egg (the universe's hyliotic elements) generate the intellect (the sun) and the intellect (the sun) generates the offspring (life). From a strictly linear view of causality and effect, this is an incomplete description, so this process can be co-dependent and co-emergent, representing a seamless flash of events that are uninterrupted. The philosophical sun must draw its intellect from the essences, be it Anima Mundi or transcendent realms in order to envelop itself in the hyle, and order and repel the chaos of forms (the Tiamatic Black Sun aspect) and so it already contains the divine seeds.

So much for „matter", here appear the divine philosophical essences that contain all the potentials that can become a reality under the right conditions, for example, life, if you take evolutionary biology (evo-devo) further, where a bauplan is necessary. I am not presupposing an omniscient demiurge here, but built-in rules of the game that are pneumatized, the self-generated divine is, but it plays its own game because the rules limit it and make it divine, a holy serpent would not hatch from the cosmic egg otherwise.

Apart from the occult factor, the sun was often represented in Egypt as „the great eye," and among the Chaldeans also as the „corridor of fire," in the latter case as the gateway for souls and spirits from third transcendent realms to the phenomenological world. The development of the optical faculty in animals would be neither possible nor necessary without the sun. The sun is the observer of its own perspective, because it „made" us« to observe it and to develop organic abilities to see. Here no va-

luation is necessary, the superior policy of the sun is the essence of our existence. To see the light of the sun with our eyes means to reflect the star »biologically« or »physically«, to reflect the divine intellect means to »see it „intellectually and pneumatically".

Intelligence, or rather intellect, is often associated with the ability to think and feel, for which a brain or mind is required. Let us leave this common sense aside for a moment and think of the solar intellect as a non-animal, non-human intellect, a great mind that contains Platonic ideas, which in the philosophy of mathematics are called types and are therefore eternal, their representations are transient tokens. How does it contain these ideas? They are a manifestation of the syntax and grammar of the deep laws of the universe. Are they ordinary ideas, as if I would think „the idea of freedom"? No, they are the crystallization, a sublimation of simplicity into multiplicity, which have their own characteristics, geometrical, intellectual, full of inclination, nature, ethos, pneumatism, which show and manifest themselves in reality.

Human imagination and conception processes all possible and impossible worlds, that is, ideas can draw from an infinite library, but an infinite library is only partially meaningful. If we command a monkey to type infinitely, it will eventually write a great novel in one of the possible worlds.

This book written by a monkey represents the idea of a notion, that is, the place where human imagination and intellect coincide with these objectively valid truths or approximations to these truths of the universe.

For too, in the sun, there is singularity and multiplicity, individuality and collectives, its servants and midwives, its angelic host, its spiritual intelligencers and a magnanimous choir of Divinity, it manifests as a wigned Sun-Disk interlaced by twin Ureic serpents, in continuous motion through the galaxy, it has its home in yet higher, Divine fire, wherein it rests, after the weigh of matter and chaos destroys it.

Theories of Magick: Second Sight and the Web of Indra

This chapter is dedicated to Isis, Hieros Hieros, who gave me the second sight of the divine realms after countless years of only being able to see the shadows of the dead, the black earth and the physis-chtonic daimons.

As rational creatures, we may have experiences beyond normal perception, and since we are bound by world-interpreting interfaces, sensory perceptions, and aggregates through which we grasp reality, we can only test as much reality as we can perceive, understand, interpret, and aggregate into patterns. We are not infallible, and this is quite a pioneering field, the understanding of which is prone to error and risk of misinterpretation. Please keep that in mind and read on calmly and with an open mind, yet critically. There is no model or narrative that can perfectly describe reality, this is merely a negotiated frame of reference, a kind of measurement limited by the tools at my disposal, do not let the tools distort the overall picture.

These experiences may not be reproducible and vary from consciousness to consciousness and mind to mind, which is not wholly interpretable through itself. I personally believe that

consciousness must undergo several anomalies of perceptual shifts during and after magical operations, whether it is a recalibration of the soul descending into Tartarus, or a change in perceptual attitude (the Egyptian hieroglyph „sia" meaning perception, was the basis for magical operations) and the deprogramming of conditioned and socialised scripts, and this is not a process that is easy — the breaking of conditioned scripts and the shifting of perception releases bundles of energy that can exert mental pressure and pain. The psychic agony involved in reprogramming civilization-programmed perception when encountering irregularities and anomalies is not to be taken lightly. Perhaps a minor rewiring in the brain is also the reason, although it is more likely that consciousness is modulated as a field of interactions and changes by the mind, and a brain is merely an interpreter, switchboard and reducer of reality, immersed in the wholeness that is available for understanding of our species.

Types of vision in Second Sight Siddhi

Regular optical vision (what you see is what you get... or what you believe is what you measure):

Open eyes:

Dependent on intelligent manifestations, the energy-field shifts that feed stimuli signals into the brain interpreter re-linked via consciousness (Ayna) and decode the shadow, shape and/or color of an entity in auto-phaneia (self manifestation); Either true forms of an entity are encountered, or a decoy mask of it, a macabresque demon may decide to polymorph into a beautiful woman. It may also choose to pick a form that is intellgible, for example traditional Goeteia forms, in order to be recognized. Four dimensional distributions are encountered (time+coordinates), as well as five-dimensional distributions (time+coordinates+non-place), in the second case, the coordinates can seemingly be fixed at the time of seeing, but in retrospect the image cannot be accurately located in 3D, only the vector of motion can be traced, or the entity

is generating its intelligible form either from a diffrent loci than it is occupying, or it is an auto-phaneic excerpt of a greater force that decides to minimize itself to the perceivable, intelligible form that a mortal may recognize. This is commonly known as clairvoyance, or second sight, seeing the invisible world under normal conditions. The scope of seeing is depending on the registries into which the consciousness is keyed, therefore a broader spectrum covers more entities that are noticed vis a vis Aetheric sight, for example.

Closed eyes:

Mode 1: Seeing in energy, or detecting energy changes, flows, and vortices that are normally interpreted as black and white shapes on the closed eyelid screen. One can expect to see one's own hands as enegry-imprints in silver-white among darkness, although the eyelids are closed. Seeing demonic and dead forms in true forms is henceforth called Thanatos-sight.

Mode 2: Seeing in color or bardo, where the flow of shapes, colors and forms are condensed into manifestations of entities. The process is mining the image base of the unconscious and at the same time provides the temporary forms, colors and shapes of the near zone (or the tunnel to which one is connected). That is why it is crucial to keep a minima of aesthetics when feeding the mind with imagery that may be used by entities to manifest, for example if you watch horrors and a malignant entity will attach, it will go to every extent to trouble you with such oneiric images. They should not be given objective reality, not

because they may not exist, but because the visions that dominate the meditator „multiply entities beyond necessity" instead of filtering more reliable input and redirecting the focus to transcend these conjured „realities" instead of being fixated on them. Notice that you may be pulled into various dimensions vis a vis hypnosis, vortex-pull, and then view them, consciously entering them, or being forced to.

Inner Insight: A visualized or conjured image projected onto the inner mental screen and held in the mind in the closed and open eyes mode. The visualized image may or may not be rewritten and translated into the Mode 2 of Closed-eye vision, but it generates mental energy that is readable and accessible to any dimension/entity that resonates with it. That is: a visualized image captured on the mental screen may or may not appear on the clear illusory bardo plane with eyes closed. Nevertheless, it is comprehensible to certain dimensions/entities because the bardo level feedback appears whether or not the image itself appears on a coupled mental screen with eyes closed. Therefore, whatsoever we imagine, get a subtle materialization in the mental sphere, and when it is charged, it goes astral projected into a world, dimension, subtle reality that we broadcast to.

Depth modes (emergent order)

Phosphenic regression:

Reversal of the light signal introjected from the moving synergetic images of reality from the previous modes of vision in form, shape and colour clarity. As photic energy normally moves outward and generates feedback signals, it encounters the electromagnetic spectrum and the gross plane that reifies the exoterra in a way that a naive realist grasps the world. This is the habitual way of seeing for most people, when the moving synergetic images are not reified and we shift the focus to the inner seeing, which is Ayna-consciousness or Omega-consciousness, that refocuses on the scenery of the frequencies of the emanations in which it is interwoven (the „keying", my vortex is red-green-yellow-black, it used to be bright yellow-blue in the middle of the spectrum) and the signal of the energy begins to move through the ocular nerves via Ayna and meet the content of the visual core, and then completing the environment by descending and bypassing the moving images through expansion (diving deep down to see the expanded above, short-

circuiting the regular blueprint of vision), it builds up the energy of pure consciousness expanding from a highly condensed form, bypassing regular perception into information-variable fields that are interpreted by the human aggregates to the best of their ability. It is therefore an act in which all the mental energy invested in the external or sense consciousness is withdrawn and reinvested into internalized Ayna-consciousness.

Staging of Sight in Intensity:

Threshold 1: Clear flow on the Bardo level, entities are recognised with greater precision as they can be seen clearly

When the Threshold 1 is penetrated successfully:

Threshold 2: Space breakthrough when not clogged with black and white noise (jamming of unknown source); multiple tunnels layered in image vessels appear as a kaleidoscopic warp moving with the spirit through the tunnel of cosmic space, repeated flashes appear during the journey that are "hopping" points of unknown units of distance, faster than the speed of light.

Two modes of Threshold 2:

I. Astral Telepathy: Interstellar warping or travelling through the universe, communicating with a calibrated zone by points of focus, for example electromagnetic transcription of star phantoms, that appear as tunnels and lightning. Random expe-

riments led to trafficking wit foreign entities (sometimes leading to incarnation). Everything from wyrd input (identified as non-organic frontier system species) to communication with beings capable of incarnation into the humanoid nervous system, who hold themselves quite well and communicate through energy or highly abstract ideas translated into energy, and human-aggregated information is intelligible when translated back and forth into energy, as if the contents of the human mind and emanating fields were immediately known as information. I've encountered both species superior to humans, but completely benevolent, and species that attempt to forcibly adapt the human body as their host (infectious), both "getting" the human nervous system and others, completely weird attempting to "read it" to no avail. Note, once contact is made, it is not lost, we can recreate experiments for a time. Thereafter, by regular vision, constellations can be communicated with, if the consciousness triggers work, an entity can incarnate from afar with its soul, or communicate with astral telepathy in its own ways. If a constellation about 360 light years away can be contacted in a few seconds, then the speed of communication via Omega-channels cancels the speed of light and is only limited by the speed of though traveling through cosmic aethyr (quantum teleportation of information?). Remnants of Supernova in Cassiopeia A (as experiment) 11 000 light year away was reached and remotely viewed within a matter of seconds. Intelligible technological transfers and genetic modules broadcasts may occur, although they would have to be recorded from the visual cortex.

II. Dimensional warping, instead of travelling through space-time, the mind starts to interpret signals from the deep-web of the syntax of cosmoi, but staging is necessary from Threshold 2, otherwise the Bardo level is not left. Note that space is also abolished here; one can communicate in depth planes that shrink the observation point of universe expansion when one encounters a multiversal plane (from what I observed there is only one universe, but parallel dimensions within it are close to infinite) — in the sense that any part of the physical universe can be contacted from this plane, although this is not controlled by the operator, or I lack talent, but a free fall and dependent on the mediating Deities or dimensional nodes- anomalies seem to be a-deterministically causal, but so far removed from human perception of causality that it seems like synchronistic chaos moving through different levels of pockets of entropy in topological spaces. Depending on the connected dimensions (seen as colors), the entities and representative contents interweave in more advanced forms until they become a „living grid" of geometric structures (the color spectrum and Pythagorean geometry; the green dimensions are more disorganised or diversified and complex, the yellow-blue dimensions are less diversified and more unified).

Gardens of Edin, Obaron's place,
The smallest of forest spirits,
Gives you thy name,
How can you reach for the stars,
If you don't applaud the little wise game?

Theories of Magick: Tribalism and Individuation, or Thoughtforms and Egregors

Denkforms are treated in this briefing as thought forms, subtle emanations of the mental field around the human mind, read by telepaths, mentats, „the other side." By necessity this brief is one-aspected and does not entail majority of other models to explain a whole, but far from dilletant, its duty is focus on a figment of the whole which it attempts to describe. Thought forms can take as many forms as there are modalities and functions of the human mind. For example, the simplest thought form is verbalization of the thought „Here be dragons." The most complex and sophisticated thought forms are generated by silence and synergy, poli-syntaxed, multi-level, polisemous, multi-contextual, masked, disguised, encoded, encrypted, ciphered, psychosomatically programmed — a ritual dance could be an example, astralistically transmitted to the receiver as a message.

Egregors can be a common denominator of collectives of two or more mental spheres of people. They interpenetrate each other, depending on the koinonia (togetherness) or ideatic ecclesia. That is, they are extracted and emancipated as the character or ethos of a particular egregor within the boundaries of the mental sphere. It can be a biopsychological egregor, an instinctive egregor, such as fear or arousal, it can be a sophisticated ideological egregor, for example authoritarianism or anarchism, it can be religious, for example Christian or Buddhist, an occult egregor, e.g. Fraternitas Saturni or Ordo Templi Orientis, a linguistic egregor, e.g. the way we express ideas, it can be a cultural egregor, e.g. nation, collectivity of ethnic identities and related behaviors and mentalities, etc.

Unknowingly associating with an egregore by mixing with people who have similar arrangements of thought forms is often the case with people who are neither mature nor have developed autonomy and critical thinking, with a weak resistance to the submissive influence of foreign egregors, which ends in the absorption of mental-ideatic clusters in one's own mental sphere, according to the law of distribution. This law states that each egregor, thought form, and idea will be distributed differently according to the cognitive topological spaces of each mind, according to their phenotyping and liminal entropy, their resilience of liminal absorption threshold, and their critical breakthroughs in resilience to conditioning. Therefore, they will be interpreted differently when translated into the language of persona and what follows — interpreted.

Egregors can intermingle, and the result is multiple, changing constellations of mental fields in mutual dynamics and in-

terdependencies. Consciously connecting with a group egregor helps to attune to a particular working group, whether in magical work or in ceremonial affinity with a larger group of participants. Conversely, we can be ritually indoctrinated into an egregore, be it a cult, a blind religion, a political ideology, or sealed into an egregore, for example, through „baptismal mark" and the like.

Egregors can be protected by their own mental field, by entities charged with their protection, and by their own power, or by people and entities charged with working on the egregore. It may be that unlicensed or other entities and persons plug in under the given egregore and, during its operation, imprint the egregore with their own mental cuts and polishes, or root or camouflage themselves in it. Some egregors are programmable, e.g. those of the scientological sect (Dianetics), Jehovah's Witnesses, fundamental evangelical groups, various New Age movements, deliberate social engineering of sections of society via the media, infotainment or computerized cybernetics-radionics propagated via the „eight-sphere" of radio communications and frequencies compatible with the resonance of human brains.

People with great willpower, high resistance to conditioning and magnetism can either survive the onslaught of indoctrination and brainwashing or influence many people through their charisma — whether they are right or wrong, whether they spread harmful nonsense or realized ideas, they can dominate group egregore and consciously or unconsciously implant their own mental sphere programming in other group egregore. In working ethics, it is crucial not to interfere in the mental

sphere of others, others will meddle with yours, but punitive and retaliatory action is a separate chapter. This is also related to the soul sphere, because the soul is often a passive recipient of thought forms, emotive-cognitive content and egregors, think of imprints or engrams. Conduct your communications carefully. People who are susceptible to manipulation should arm themselves with methods that help them recognize their own autonomy, become self-aware, and understand their own position and relationship to other people, ideas, and the world.

Some people, and certainly those who are „on the other side" together with entities, can read parts of the information from the mental sphere. Therefore, it is beneficial to train synthetic languages and methods of encryption, as well as to camouflage the declared intentions under and outside the subliminal fields to avoid trying to decode them. Sometimes, frankly, openness is recommended, because a fortified citadel is just inviting to be besieged and conquered. But in all major magical operations, it is advantageous to scramble or operate on a plane that is inaccessible to „the other side" but overt to larger powers, at least the parts we want to get away with and avoid detection.

On an individual level, i.e. personal privacy, inner silence is recommended, while we can work with non-verbal ideas, mentalese, idea constructs, motives, inclinations, which have enough individual imprints to be undecipherable by the majority of uninvoked entities and human magicians. Mind scrambling is a useful technique where we create a false facade, a false identity, deceptive communication where we communicate only the parts of ourselves that we want to convey, or create illusory ma-

sks that are a form of defensive disinformation, misinformation and denial of information.

Candor is only useful in direct communication, and even then, when „everything has eyes and ears," we can play openness and use double or triple speak to convey false information to the „other side" while withholding true information from our interlocutor. We should often think about „what would normal people do to us if they knew the content of our thoughts if it became public knowledge". The same method is applied to the „other side", cautiously, harshly, firmly, in a Machiavellian (or rather legalistic Han Feizian, that was Machiavellan seventeen centuries before Machiavelli) way, openly when necessary.

From my experience I have come to the conclusion that Great Forces, and we are dealing here with High Magic, with which we work during the ceremonies, recognize the true intentions and contents anyway, even if they are veiled to unauthorized persons and entities.

The methods are as old as the African shamanic masks, which were meant to imitate the nature spirits, to be one of them, so that the soul totem of the wild beast, the sorcerer, the daimon is tamed, and to disguise our own intentions, because when we hide behind a mask, we separate the space of the known (profane) from what belongs to the spirits (sacred) and to the uncanny (terra incognita). Children have a similar method when they say, „I am not here," in the ritualization of their theater they disappear into their environment, playing hide and seek or throwing away the toy, they play little magicians banishing the toy — it disappears. This is essentially how it is when

I know my friends" children, who scatter their toys in the abysses of treasure troves that are so difficult for adults to discover.

When we move through the streets among anonymous people, we dehumanize them a little by the force of our habit, they never receive the masks of closeness, of proximity, of intimacy, the Other is a little distant, the shared glances are devoid of content, they are at least phatic, if something catches our attention they can be erotic, or at most magnetic. Nevertheless, there is no engagement here that exists between acquaintances, relatives or close friends.

Many contexts of exchange in the sphere of anonymity can be expressed in intentions connected with the superficial interpretation of the other — a flirtatious look, an aggressive gesture, indifference, the game of gestures belongs to the refined, the apparent gestures belong to the vulgar and immature, it is still — another game of appearances and „as if's". The ancient Hindi dance theater was refined in the use of gestures that are not known in the vulgar Western societies.

The interpretation of gestures is a matter of consent in anonymity. The more subtle gestures are rarely noticed or misinterpreted, the absence of gestures can be mistaken for a gesture, the obvious ones are quickly grasped. I have experimented a lot with indifferent observation, that is, taking myself out of the context of gestures as if I did not notice them, and closely observing the behavior of the people around me. I have found that when they lack feedback, when they can not see themselves reflected in you, whether subconsciously or overtly, they become agitated because their ever-changing monkey brains demand input so they can respond. It is hard to treat the other stranger,

the xeno, as something different, it is a treat for your own movements, gestures, perhaps something fascinating, something you make fun of, something you fear but rarely approach.

When we get to know a person, we enter an imaginary virtuality of a „sphere of koinionia", in the realm of knowledge. By establishing a contact, having a conversation, we deepen this virtuality. When we shape interpersonal relations in the way that is most useful or amiable to us, we do not feel that our privacy is being revealed, that we must jovially divulge any information — instead, we rattle masks, narratives, small talk, deep conversations, showing a greater or lesser part of our authenticity or false masks, their variations and metamorphoses. In the end, no one knows who we are — and this is a fait accompli, because some circles are so damaging that they should not know, it can lead to gossip and reputational damage that is not our fault, but these people were never of high character. In the end, those who should know see a holistic being that we wanted to portray — and this is another achievement — and find a circle of friends here.

Sometimes it is impossible to create a facade for our person, but the more skillfully we master our being, the better we succeed in communicating important things we want to pass on, be it ideas, self-expression, etc. I have dined with political officials and a president of a country and his wife (Komorowski) and charmed them all, I have been in low circles and seemed strong and tough, I have been among snobs and pretended to be a redneck to their disdain, I have been among smart people and had something graceful to contribute. When pigs rush in, despise them or you will lose your nature. Nothing is

more annoying than pigs running around in the aethyrs — show them an ugly side and watch them rise in their own faeces, proud of themselves, what a sight! Remain a god among the gods.

Why did I write all this? Because it is beneficial to deal with thought-forms and group unity in a similar way. If we mingle with everyone, we become like a mob, we generalize, we lose our precious time, we charge spiritual spheres of people who are pathetic and would lose important expressions, we lose our inner truth and power that could be used by a parasitic egregor. We lose our nature and ethos among the pigs and forget that we were lions and dragons among them. When human resources are in constant derangement and our thought forms are in chaotic motion, it is difficult to achieve effective magical communication. Using Shannon and Weaver's theory of mathematical communication, one of the interfaces illustrates how we can achieve one goal by communicating from many transmitting sources, or how we can achieve many goals among many receivers by communicating with one source. The whole book is worth studying.

The rest is a matter of media selection, intent, dissemination, rhetoric, tools and algorithms of content delivery, its duration, continuity, strength, context appropriate to the audience, its substance, place value, status, interpretation, reception, discharge of the content to the final recipient according to a particular vision and its negotiation in unison. No one wants to pet people who choose to follow a will rather than take power over themselves into their own hands. No one is wasteful enough to educate complete fools — and yet you must guard against them. Stupidity is better controlled before it reaches for power.

By the time the mob appoints the pigs to the elite, it is far too late. Therefore, all egalitarian meritocracies, responsible freedom, paideic standards, institutional protection of the political systems, and aristocratic elites with the common good in mind should be protected as a priority from the abuse of power by the pigs of the various populist, autocratic, authoritarian, fascist, and theocratic regimes in order to maintain a republic of wise, strong, cultural, educated, and polite rule.

Theories of Magick: Necrodous, the Black Voyage. Theories of Death and Transmigration

Nature is an allegory of higher laws of the indivisible world.

> *"Divinity doesn't contradict nature"*

— Porphyrius Malchus.

Here I would like to reveal some secrets of death and the souls" sojourns, journeys and births in many worlds. I draw my knowledge from the strict observation of both the newly deceased who came to me to find a solution to their problems, and the dead pitch-black souls and the aetheric souls who stayed in the Aethyr. My means and methods of observation were second sight, inclusive of seeing the dead, as well as some interaction with them. First of all, I would like to present my conception of life and death. It resembles the Orphic dic-

tum: „Bios, Thanatos, Bios" — there is a cycle of life and death, but from another perspective this is merely a continuity of existential and ontological threads woven into the fabric of the world that transcend both concepts. Nothing really dies, nothing is really born, everything reappears in the great samsaric cycles. Apart from the bestiaries of the world, the realms of Thanatos can be divided into many realms, just as the chthonic, plutonic and black demonic worlds can be divided into many other realms. To do justice to all the ethereal beings not mentioned here, I will focus only on human death, human transmigration, and simply exclude all other worlds involved in this process for the purpose of precision. This human-centred perspective should not be considered the only one. Interaction with animals, spirits, the dead, demons, elementals, angels, daimons, purified souls, heroes, demigods and deities (this model is solely referential) is a necessary ordeal to grasp most of the world that usually escapes human-centred perception.

I would like to start with several principles, so that it is easier to find your way in understanding later:

I. Individual consciousness, existential mind, individuated genii are tenanted from the indivisible world, which functions like a category in this indivisible world.

II. Each functional soul, and there can be several of them, specialized for different purposes, per individual, is a result of the evolutionary transformations of the indivisible world on

the scale of flashes of events in time, its polifunctionality obeys the laws of the registers of the world to which it is tuned in synthesis and synthony. Thus, the historicity of the souls is connected with their transformation, and the human souls have evolved from the animal souls in great transmigration and metempsychosis. However, the human souls obey other laws due to their symbolic, self-reflexive cognitive apparatus that shapes the soul vis-à-vis the cognitive, affective, karmic, psychic and gymnosophic magical operations that the human aggregates possess. The interfaces of contact with the world, the sensory, cognitive-affective, mental, pneumatic and occult, psycho-pneumatic processes, the psycho-somatic and physiological processes cause that the initial syntax of the emotional-cognitive imprints, of the alchemical-magical transformations is different from that of the animals, which are specialized in other types of dynamics coming from nature. Animals possess souls, but they act according to their inner nature and their karman, their inclinations, when they are transferred and translated into the pnematic realms, the laws are similar but the dynamics are different.

III. The laws of the physical, objective universe are a category of the laws of the indivisible universe. To create a theory of everything on the basis of these laws is beyond the possibility of its categories. In other words, only the intelligible world is intelligible totally and is fully understood by itself.

IV. Deep and occult laws operate in the universe, of which the philosophers undreamt of. Both the physical and the ethereal worlds obey these laws. To discover and ferret out these

laws in order to attain wisdom and truth is the task of the philosopher, to implement them within is the task of the Hermeticist, to act in passive and active modus operandi is the task of the hypophant and magoi.

V. There is a life after death that corresponds to the indivisible whole, and the question of the fates of human beings offers many answers that depend on the following:

— Sporulated form, i.e. which soul parts remain, which synthesize and synthonize, which decay, how does the individuation take place, because even great, strong souls (Ka) of gods are not immortal, they last for millennia and yet are subject to changes like everything in this world.

— Biopsychological imprints, the gene machine, socialization in nature, society, civilizations, religion, the value system, taboos, the sacred and the profane, beliefs, the foundations of the mind, the karman, the oneirocracy, or — to put it holistically — the psychophysiomagic „homunculus", which arises with death, and disposing of the carcass (the organic carcass retains some „memories" of the living organism, so some necromancers and unethical grave robbers indulge in this sport, which brings more trouble with the shadows, eidola, simulacra, and dead souls, eryniis, than benefit)

— Pitching of the mind, intellect, living soul heart (Kheper, symbolized in Khemetism by a scarab when undergoing Ophite operations with the Ka, a winged soul-heart) to frequencies, registrations or channels of a particular world (examples listed at the end).

— The consolidation of the souls of a single mortal into proportional wholes, their harmonic intervals, their separation, distinction, union, fusion — i.e. a part of the spiritual apparatus of a mortal can be translated, interpreted (born into) another place than another functional soul of a human being. An example: a shadow (khaibit) can reside in the land of death and possess the land of the living, places, houses, while the bionic soul is reborn in an animal and the spirit takes the garb of the Agathosdaimon of the Hadesian Aethyr. The ability to synchronize all components in unison is a rare trait, but should be achieved while still alive. Note that some components are underdeveloped in some people or never developed, but a sense of „elitism" should be totally discarded, since every moral being has the potential to develop different functional souls at its own pace, if properly guided by diverse occult operations. In this way we avoid a caste system and erred determinism. Often souls do not choose the place of birth but are drawn into the womb of worlds and bios, often they are forced into a womb, the paradigm of a „lesson on earth" is false. The game is much more profound and merciless for those who are left behind.

— The totality of the tendencies on earth and at the time of death, as well as the posthumous changes (Karman)

It is difficult to change the Karman after our death, so it is of great importance that we work to surpass and shape our Genii while we are alive. For a list of other important variables that influence our fates, check here:

— The totality of our ethos, our nature in life (what do we have as our daimon, our genii)

— Hidden threads of destiny, seals on our souls that posthumously strengthen or weaken associations with certain worlds.

— Attachments that embody the subjects of our attachments in posthumous inclinations and associated illusory worlds.

— Protection, evaluation, endorsement, praise or recognition by deities that can help us navigate the netherworlds and protect us from malevolent worlds, as well as bring us back (liberate us) to their worlds, overcoming and breaking sigils of cacodaimonic entities, futhering psychopomps (the guides of souls) can facilitate the posthumous journey.

— Posthumous recognition signs, names, sigils that help us navigate, make us recognize, chain us to certain worlds or free us. They can also be recovered in life to regressively identify us with earlier living persons and continue our work in the current life.

— Posthumous assignment or strong destinies that lead us into a particular sphere, world, for example being cast into a particular planetary sphere to work as an intelligencer-spirit of that sphere etc.

— The ability to navigate worlds in an impersonal, detached and objective way so that none trap us in their „reality", otherwise we embody the subject of perception as truth and deflate to a true world.

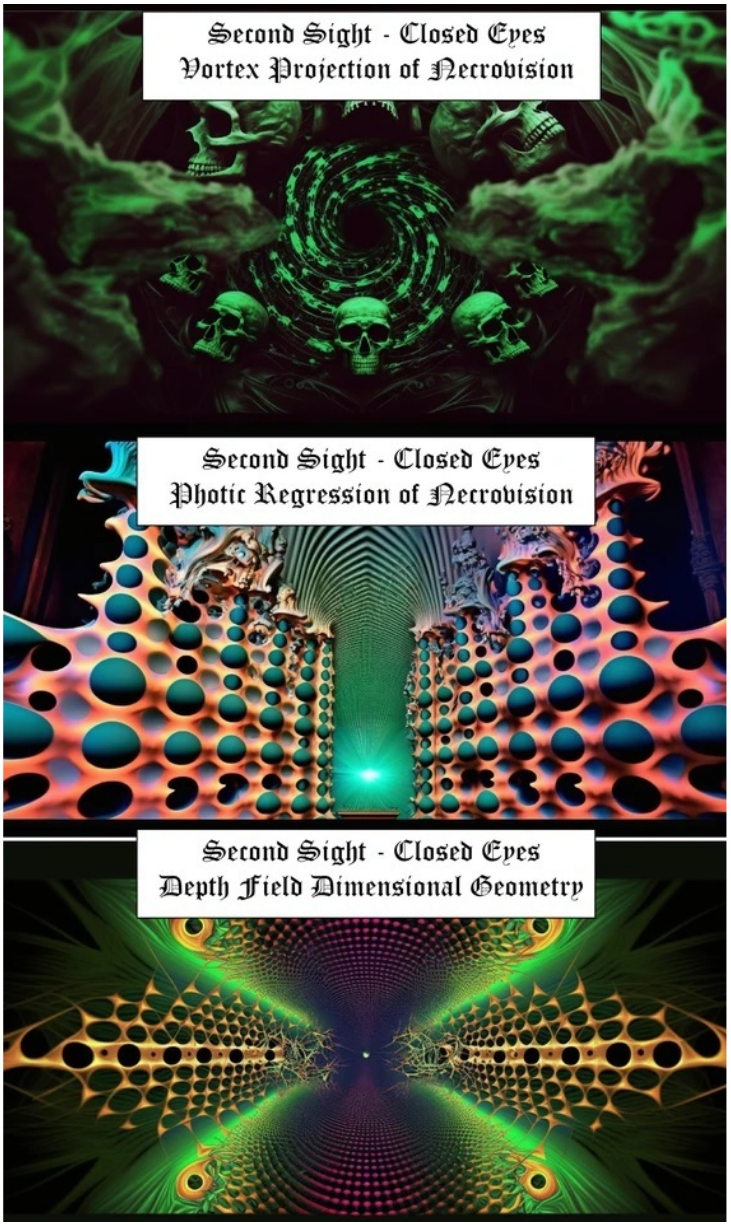
— The ability to find one's „home," the posthumous telos reality or place where we want to be.

— Individual soteriology, or the ability to achieve a posthumous state of necessity and will after a series of successful initiations, spiritual, magical and ceremonial acts.

— The law of the interlocked kaleidoscope or the ability to create keys (clavis) in the soul and consciousness that open the gates of certain worlds and increase the possibility of reborn in those worlds.

VI. The worlds we can be born into can each contain a myriad of millions of entities that are assembled in depth into complex geometric figures that undergo entropic transformations.

Second Sight
Depth Field of Necrovision
Second Sight - Closed Eyes
Depth Projection of Necrovision


Second Sight - Closed Eyes
Vortex Projection of Necrovision
Second Sight - Closed Eyes
Photic Regression of Necrovision
Second Sight - Closed Eyes
Depth Field Dimensional Geometry

Principle: All worlds are parallel, they are not mutually exclusive, they can be in a different registration or category of an indivisible world, and since they are in different pockets of entropy, they can be invisible to each other. Life is the only moment of reality (Austine Osman Spare), most of the chaos of the other worlds opens only posthumously and reminds of a flowing dream until one meets stability. Whoever masters this dream is like an immortal. The more subtle a world is, the less it has to do with ours, the greater the influence it has on all the others. From the point of view of the beings in each of these worlds, their own world is as real as it is to a mortal man who dreams a realistic dream without being aware that he is dreaming.

Examples of worlds and examples of associated variables:

Category	Associated Variables	Category	Associated Variables
Worlds of Bios	Elephant, Dolphin, Chimpanzee, Gorilla, Lion, Tiger, etc.	Worlds of Logos	Noumena
Worlds of Generation	Phenomena	Worlds of Chaos	Potential, Tiamatic forms
Five Elements	Fire, Water, Air, Earth, Spirit	Planetary Spheres	Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto
Moons and Stars	Moon, Sirius, Polaris, Vega, Betelgeuse, Alpha Centauri, Proxima Centauri, etc.	Technosphere	Radio Waves (Wifi), Microwaves (Microwave Oven), Infrared (Remote Control), Visible Light, Digital Ghosts, Electric Hauntings
Worlds of Intelligencers	Spirits, Elementals, Daimons, Angeli Bonum, Heroes, Demigods, Gods	Levels of Consciousness	Jagrat, Swapna, Sushupti, Turiya, Turiyatita
Worlds of Thanatos	Shades, Dead Forms, Dead Souls, Bardo Thodol, archee-occult graveyard of forms.	Nekrodous	Dead Realms, Charnel Grounds, Purgatory, Limbo, Hell, Hades, Tartarus, Elysium, Heaven, Nirvana, Pure Lands
Dense Worlds	Typhonian Worlds, Styx	Light Worlds	Aethyric, Subtle
Worlds of Inclinations	Karman, Teleology	Octaves	Gamma, X-ray, Ultraviolet, Visible, Infrared, Microwaves, Radio

Proportions	Monochord, Octave, Fifth, Fourth, Major Third, Minor Third, Major Sixth, Minor Sixth, Septimal Trition	Entropy	Shannon Entropy, Gibbs Entropy, von Neumann Entropy, Topological Entropy
Topological Spaces	Euclidean space, Metric space, Banach space, Hilbert space, Topological manifold, Riemannian manifold	Epochs of Earth's Evolution	Hadean Eon, Archean Eon, Proterozoic Eon, Phanerozoic Eon (Paleozoic Era, Mesozoic Era, Cenozoic Era)
Biological Evolution	Precambrian, Cambrian, Ordovician, Silurian, Devonian, Carboniferous, Permian, Triassic, Jurassic, Cretaceous, Paleogene, Neogene, Quaternary	Periodic Table	Hydrogen, Helium, Carbon, Oxygen, Iron, Gold, Uranium, etc.
Overworlds	Hyperionic worlds, Aionic worlds, transcendent worlds	Underworlds	Azoth, Tartarus, Cosmic Hells, Chaos

VII. As for „hell," it is a place of subjective suffering, when a sentient soul is cast or reborn into an unnatural state, tormented by pain, terror, delusion, suffering, attachment, unmet needs of life; likewise, „heaven" is a subjective experience of bliss, eudaimonia, which is pleasant. Both states are chains, one is the iron chain of delusion, the other is the golden chain of realization. A liberated person transcends both states and can travel through these realms as he pleases without being trapped in them. The shedding of attachments and the ability

to travel through the worlds without embodying the subjects of these illusory states is the goal.

Theories of Magick: De Anima, Modernized

My dragon-soul destroyed, woeful, what am I to do,
they hatch souls like brides in me, for malignant
and benevolent purposes few, yet they are all
denied, denied, they'll never match that spirit mine,
and I remember with the memories of a veritable
starry dew!

> *The soul is not immortal, it is mutable.*
> *Gods do not contradict nature. Animals have souls.*
> *Even Gods age and die.*
> *Only the liberated spirit (pneuma) has a notion of immortality, but it lacks individuality in our sense.*

Interdependent, co-occurring flashes of events that change give rise to inherently homogeneous systems of phenomena. The world is an example of such an indivisible system, from which perceptive animals, including humans, form categories.

The interpretations of such categories are models, and they may be useful for a particular teleology, but they are flawed because they cannot capture the whole indivisible world in any category.

The laws of such systems must be integral to the structure and content of our analysis. The star of our system has drawn from the elements found elsewhere in the universe, if one starts from the point of view of Einstein's objective physical universe. From the occult point of view, it has drawn from all the hidden aspects of the Unus Mundus, the World Soul, whether from the transcendent Aions, the field of divine fire, if we follow the dictum of the Chaldeans, or from the Tiamatic black form mass of the Black Sun. In the latter, occult sense, the Sun is a birth child of the merged duality that led to a transcendent third — a stable physical form that observable astronomy and physics attempt to interpret. We can compare the birth of the Sun to the yolk of an egg sustained by Chalaza from the Chaos of Forms and the Aionic Divine Fire. Thus, in the visions of some mystics, the Sun is both the Black Sun of Azoth, a mystical black sun; in the blessed visions, the Sun is the Great Being, a dazzling intelligence of divine fire. The category follows the perspective, the perspective follows the perception.

Thus, everything in the generative sense must come from the preexistent environment of the given system. On the linear time scale, planets must form, life must evolve. If we take all this into account, we are dealing with a series of generative-evolutionary anchor-ensoulments of the world in physis, from stars to life. If stars in their diversity share a common blueprint, why not life? I must mention that I am not a cre-

ationist. I believe that the „Deus Absconditus" is a primordial impulse of generation and that intelligence, at least in the sense of intellectual stars, is a reflection of non-human intellect that takes on new forms continuously in a Divine crescendo of intelligibility. Let us define this intellect as the ability to adjust in reflection to a higher order of magnitude of the generational order, that is, to perform through intelligible unity an autophanic rite of emancipation from the whole. In the Hindi sense, the perception of a star is anatmanic in the human sense, but atmanic in the universal sense. The greatest mystery in this is the ability of the living intelligence of man to relate to the sun and perceive it as a god, for it reveals its atman as a sun-god manifested to the cognoscenti of the Egyptian-Hellenic, Egyptian-Babylonian, and Zoroastrian cults as a solar disc entwined with serpents, and yet is of an entirely different intelligence than a human perceiver. In this sense, our interpretation of a higher intellect by our intelligence is doomed to failure, for we have only our perspective and cannot go beyond its grasp. Therefore, it is good to keep it in mind and to deal with approximations that are in relation to the Solar Intellect, but never grasp it intellectually completely, yet out of necessity with divine intellecting.

Experiences such as raptures, ecstasies, illuminations, sudden realisations rush into our world, but they are only a section of the totality of phenomena. Since it is a cosmos and not a chaos, and the stars obey certain laws and rules, this also applies to life as a subgenus of the habitable solar systems. „Adult organisms, while conforming to several different body plans, are formed by repeated shuffling of a highly conserved set

of genes." [Gilbert, S. F., Opitz, J. M., and Raff, A. R. 1996. Resynthesizing evolutionary and developmental biology. Dev. Biol. 173, 357—372]. The ancients tried to find a perfect harmony that governs everything, but does it really exist? Let me propose a solution: isonomia means finding equal parts in a topological space corresponding to their entropy. Perfect proportions are transcendent, the cosmos of phenomena consists of both order, coming from the transcendent worlds, and chaos, that of the tiamatic forms.

Therefore, in the modern sense, the search for perfect harmonies was abandoned, to the extreme error, because they were an aberrant sign of approximate perfection, instead, in the Platonic cave, the obvious and observable has decisively won.

However, when we have the transcendent world in view, the observable chaos and complex systems fall into order, an order disturbed by irregularities of generative worlds, but still a cosmos. The laws of similia similibus and analogia entiis should not be sought in these apparent similarities of sympathetic magic, but in deep correspondences in the co-emergent, interdependent causalities that are of different quality, nature, similarity and difference.

In this way, the muse of the Anima Mundi is preserved, and with a firm view of divinity, we can order the scattered elements, the ponderous disharmonies into a unified whole that is an eternal hymn to the universe.

According to Platonic and Mithraic teachings, souls originate from the sun and are therefore born on earth. I prefer a holistic approach in which souls are „gathered „from a sphere of pneumatic currents" and are concentrated during the deve-

lopment of a new organism throughout its evolution. In this way, the grinds, cuts and ethos belonging to the soul are developed not by one but by multiple forces and character energies (vasanas).

The above mentioned souls are a mixture of the souls of the mother and the father, they are bionic, they are not intelligent as such, while the vortex of ophitic energies (kundalini) and the lateralization of the brain (right- and left-handedness) is developed according to the exposure of the embryo to magnetic fields and light in the course of neurogenesis [Juutilainen, Jukka. „Effects of low frequency magnetic fields on embryonic development and pregnancy" Scandinavian Journal of Work, Environment & Health 17, no. 3 (1991): 149—58. http://www.jstor.org/stable/40965878.]. We can compare it to embryonic ectoplasm, which passively absorbs experiences both in the womb and after birth, and is thereby later shaped as in developmental psychology. The soul is impressionable, i.e., it receives experiences, sensations, emotions, reflections, etc. Throughout the life of its bearer. As for transmigration and metempsychoses or individual pneumatic carmanic fields, the soul is reborn according to the astrological rule: it does not develop in the womb, but hatches with the newborn at the time of birth.

I will not describe all nine functional souls of a human being, but will focus only on one of the most common special souls, namely the bionic soul. We can divide into natural souls, which develop and flourish in parallel with human existence and at the end of life represent a culmination of one's achievements, and merge with one's guiding daimon. We can divide in-

to synthetic souls, made of ectoplasm endowed with special properties and abilities that can be magically programmed. We can split into zombie souls or souls made of fragments of others" souls. We can split into dead souls that are pitch black and make up the ethical quality and strength of a particular person, the stronger the shadow, the stronger the strength of ethos. Souls can be bound, tied, and enchanted by a skilled operator using psionic and magical means. When bound, a soul will transmit emotional and cognitive messages to the living mind and produce effects that were desired by such an operation. Souls can contain memories and be used to gather information. The pneuma (daimon), signified in some traditions by the pottu point (god within), contains the will and power of consciousness and is therefore older and more important than the animal soul. When an alien soul (xenopsychotization) is hatched into a superior mind, it diminishes the mind's natural abilities and produces subjective illness. Likewise, a superior soul hatched into a raw, brute mind may elevate it but also distort it because the mind is not trained enough to receive it. Souls should work in harmony with the mind's natural abilities under perfect conditions, yet such circumstances are scarce nowadays. Due to the limitations of this framework, I have decided not to extend what I have said to other dimensions, entities and other souls, but an intelligent reader will deduce and infer what is necessary to deepen his knowledge.

Civilized Beast, Civilized God

A human being is born neither good nor evil, as Plato claimed. He has certain neurocognitive tendencies based on his neural phenotype, which are expressed in the natural environment and in his interaction with the world and the Other. The neural phenotype, or cognitive phenotype, is the hard-wired tendency toward certain cognitive-emotional structures, such as psychopathy, or the tendencies that shape worldviews, political attitudes, etc. To avoid neural determinism, I prefer to emphasize adaptation, the acquisition of automaticity and social behavioral skills that shape certain tendencies that are the basis of socialization, viz. social training in passive and interactive modes, and self-mastery, overcoming and maturing into independent, self-reflective individuals capable of taming the „tartarism" or primal beast within and directing the „jumping monkey of the mind" into more insightful, creative and responsible channels.

Here I would like to pick two from Jaan Panskepp's list of instincts and explain how they develop under cultural and civilizational modalities and how the human beast becomes

a human being and how a humane human being develops his inner daimon to detach himself from the world of animals into the worlds of the Divine. The Divine is always present and is never in conflict with nature insofar as the doors of perception are purified and the intellect and feeling sublimate and correct to a higher standpoint of understanding and perception.

Hunger and thirst are natural for anyone deprived of nourishment. The excessive satisfaction of these cravings is associated with the reward centers, and your regular „gourmands" enjoy the esthetic taste of a variety of ingested substances. As an aside, there is a secret to communion with substances, an ancient shamanic discipline, pure substances work best, and since prana follows thought, a tear of myrrh I once ate returned my saturnine nature to its proper place, it was called the tear of Horus in ancient Egypt. But let us proceed without further ado: The principle of pleasure is related to the libidinal or sexual drive. Thus, everything that has to do with pleasure is a satisfaction of the libido, which „consumes" the object of desire for which it thirsts.

The enjoyment of art and eroticism at a high level is indeed a devouring of the subject of passion, because hunger, thirst, and libido are sublimated and embedded in civilizational and cultural values that align them with acculturated systems. Can a hungry, thirsty person enjoy art? Only disciplined individuals who control themselves, or who are obsessed with art, may be deprived of sleep, food, and concentration on it. That's why I have always been an enemy of Maslov's pyramid — you can satisfy high cravings while being deprived of basic cravings, but they have to be trained first. A salute to the starving artists!

Well, metaphysical cravings are constant hunger and thirst, they put the instinct in hypostasis, for the place of completion in a transcendent reality, a craving that cannot be satisfied immediately. Is it the building of castles in the air? Or is it the finest point of civilizational-cultural sublimation, where heaven descends upon us and we find ourselves whole again because we have arrived at the starting point through the subversion of nature. We have bypassed the generative worlds of Aphrodite by sabotaging the atavisms of nature, and have returned to the womb of Mater Magna! The myth of the eternal return is not that the Deity returns to humanity, but that man returns to his home, „child of nature and starry heaven, but my home is heavenly" — Orphic Mysteries. Need I not mention that certain instincts that have been misinterpreted, that have fueled New Age conspiracy theories and other outrageous ideas, are merely a shredded and fundamentalized need for desire. For example, a person who longs for the stars may deny science and evolutionary neurobiology and falsely assume that we came from the stars on some „spaceships" (nest-building locality) and everything else is a lie.

Similarly, a person who has metaphysical or peak experiences will try to justify them with „extraterrestrials, angels," as if they were instantaneous. Basically, he reifies them into something objectively basic, tangible, and fetishizes them into subjects of his game (play instinct), but in the reverse role — he is subject to them, it is „they" who are in control of his life, a cabal, a syndicate that rules as a gray eminence and pulls the strings of the mortal scene. Do I deny the existence of angeli bonum? My second sight has revealed much, but autophany

(self-manifestation) is but a sign of a great essential type, indecipherable to a mortal human animal. Curiosity commands interpretation, but when wonder is interrupted, all the demons of certainty creep in, and this is where both religious bigotry and fanaticism and blind faith in one's own ideas begin. In other words, the critical apparatus is suspended in order to pursue fantasy. But you see, realized potential offers much more satisfaction than fantasy. It is as if instincts chain us in Plato's cave, and only through refined works do we loosen their grip and approach the heavenly mien.

We are still mortal, but somehow our souls, minds and hearts are changed. As with the mutations of vices and virtues, they may be derived from civilizational instincts. I once analyzed the basic Hindi "kleshas" in Patandjali's model (vices) and found that all forms of mutated vices can be traced back to these simple dharmas: "attachment, I am I, delusion, ignorance, repulsion." Similarly, we can derive various mutations from the lower instincts that pass through the riverbeds of the whirlwinds of civilizational and cultural history of ideas, the noospheric bastions and the revolutions that overturn them like giants to establish new, small and large reforms of the social logoi.

The prison of Venus: Lucifer chained by Hesperion

> *„Love follows humaneness"*
>
> — Confucius
>
> *„Humaneness is difficult to define" — ibid.*

Having written a chapter on diotimic love in Occultosophia, I would like to return to certain insights. Since I have experienced both passionate, unconditional and great love and tamed, mature and understanding love, I speak from the position of a knower, experiencer and promoter. In the first case, the ugly damsel invidia forced us to dance the „devil's tango" and tore our minds and hearts apart; in the second case, the practicalities of life and turbulent conditions separated us.

I remember listing twenty-four forces in the universe by anthropocentric standards, only one of which was fusion or love. Now I would like to observe how enthroning just one va-

lue on the pedestal, just one force, upsets the rest and causes more devastation, suffering, war and killing than necessary. It is often said that „love is not understood," but we are human and can interpret whatever we want into this value. We can understand it as carnal, bestial sex, erotic leaning of bodies, hearts, minds and souls to a high sense of bonding of souls on a deeply spiritual level.

Love can blind us, it can uplift us. But the psychology of love is such that in the extreme carnal realm it is cannibalism, while in the extreme spiritual realm it is self-enclosure, like the couple in the „Garden of Earthly Delights" sitting in a bubble.

Gnosticism and Christianity („a lovesick, hopeless case") excluded the totality of the power complexes of different ideas and decided to single out this one value as the highest. What followed is a dysfunctional distortion of the „harmonious man, harmonious woman" at the expense of countless other strains of virtues, muses that inspired us both bestial, temperate and idyllic.

There is only one point of „true love" if Agape, that pattern of universal forces, is interwoven with Philia (mature friendship) and Eros (erotic stuff), but it is not enough as a value to describe all the other forces in all their aspects to serve the goal of cognitive liberati. Most people do not understand this because they have been conditioned in the Judeo-Christian paradigm, which is secular but in which „love" still obeys civilizational constructs.

These people cannot imagine a world in which the towers of Aphrodite are not the only ones. Hence their suffering, hence their search, hence their desire and unfulfillment. When they

find true love, they pass through impermanence and are soon crushed by the joys and sorrows of losing the pearl.

If you aspire to mastery, go through love, love to the utmost, experience it, but never be misled into thinking that the „love of God" or the „love of your partner," no matter how cosmic, is the gateway to liberation.

Tears of a Dragon

Fin de siècle

Saturn's era consolidates what is, putting a corset upon existing currents and squeezing all the filth from boiling blood of crème de la crème to scum, until it explodes into chaos. "Reap what you have sown" — Upanishads are ante-dating what that crucified Jew never said. There is no mercy in that, no justice, just truth of a grotesque mirror of the human race that effectuates destines, fates and fortunes. There is just this last Solar covenant that is all honesty, all justice, all splendor, inflaming everything in nuclear fire, if must be, to cross out centuries of delusions, lies, slander, humiliations of every sound master and mistress that attempted to warn the multitudes not against "sins", that pathetic Levantine invention, but against foolishness — that last cry of wisdom and understanding that can't be coupled with compassion anymore, but an avid revanchism.

Those who tasted from the Sumerian tree of life know good and evil — they pick the better, for that is a natural choice for their intellectual suns, the gusto of the spirited immortals. When the world will be enslaved, I will be long gone, before the events described here will take place, I will be assigned to my faraway star, rewarded! Sic! Who is rewarded but Pavlov's dogs!

I took what was mine and lived up to it! By toil in opposition and heroic frenzy against what could not and would not be changed. Some will call from above the remnants of rare spirits below that long and crave and desire Divinity, to become gods. Lo! These few heroic souls, Boddhisatvas and Pratyeka-Buddhas of Kali Yuga, praised be their name!

I am at ease, in the end I won! They haven't matched my spirit, not until Mahamanvata will be done, in Joycean tone! Yet that star mocks me in my retreat, oh star of evil star of pain! I am building fortifications just to make it more difficult for the enemies to progress behind me! Defensive victory is degradingly personal, when it is not shared with the remaining victors! Yet is not a bitter, disconsolate triumph? As I observe a world where liberty is a mere name, consigned to the catacombs of the Plato's cave, as they carry their fetishes, flags, opinions, political turf-battles they march into the abysses of their delusion, like prisoners caught in a steel cage thrown into darkness of an ocean of tar. Liberty was all there ever was, it is the basis of humaneness, of love, of awe, of beauty — it is a chance at the Pythagorean Y to be with Gods, to shatter the fetters, to put your blood, sweat, work, tears and commitment into it. How many times have I fixed my gaze on winged sun-disks, muses, winged serpents crowned with a cry, a yell, a whisper, a whimper! It is a heroic frenzy that governed me for so many years, for I have loved the world too much as a dragon to hate it coldly with aversion faraway, indifferent and resigned cold! Pater Liber, Mater Victoria!

Liberty was the basis of culture, of civilization, of higher feelings, of great art and humane movements, what remains are

recycled echo-chambers that procreate with themselves and spit out ever-more filth, or even more reactive cruelties calling themselves "defenders of culture" that stomp on that muse! Don't blame liberty for degeneration! Blame your lack of maturity, responsibility, moderation, blame invidia and your gluttony of wanton, your blindness! This is a jealous age! Now in this jealousy you make a whore of liberty, she won't serve you!! The law of contraries reached its extremes and turned into double vice, poisoning the moderate, subtle strength, the only pillar there is to regenerate the vine! As I write, liberty is taken away from you each day, and the amount of souls that may be free diminishes evermore. Only few consider a heroic doing, training, learning, that has more soteriological, psychagogic, pneumagogic effects than casting more delusions into their heads! Heaven stands triumphant, it calls multitudes, but Thyrsus" bearers are few, the rest are devoured by illusions and death!

Mind the religious Judeo-Christian lies, mind the consumerist lies, mind the political credits, the right-wing conservatives slaughtering virtuous republican freedoms as we speak, and giving an order of their fanatical totalitarian zeal — they shall NOT ascend — mind the modern day slavery presented as gifts of that wretched host, mind the loony park of the relativists — they are as irrelevant to Heaven as their relativity on Earth.

Tell the gracious host of Earth to take his faeces-like gifts, for we have found better ones assigned to our lot! Their masters are a pathetic lot, their masters had the privilege not to ruin the peoples, they are all pirates! Yet I am an unauthorized, unidentified pirate in their eyes, an impostor, an intruder, me, an Aion-sent heliacal dragon! Accused by a pirate! So be it, I accu-

sed them as an anti-christ, although that Jew I surpassed hundreds of hundredfold times! I don't deal parity with vermin! A sun-born beast who is, was and will be right, as veritable heavens testify! And with this rectitude, this duration of survivalism under siege, I haven't won the world, but I won my star, name, and return to the land of celestial mien! These master-pigs with their slaves turned the world upside down and expected the veritable not to accuse them?! They shall be ruined by Gods! No one prompted these master-pigs to shower us gifts in the first place, nor darkness to buy us in, as we break from darkness of ignorance and delusion straight to the procession of the Great Providential Gods — here rewards are endless, because what is given belonged to us from the start, the inheritance of families of Heavens.

Earth, and once great race, it was not always so! Alas! It is irreversible, no more Myrrh tears, I rest at ease at the bosom of Diana, climbing back to the fires which spat me out. I lay my Thyrsus upon my breast, my herculean club with which works were accomplished I need no more, the whip accompanies me till I die, but it is I who am a master upon myself, and I that whip myself into shape to perfect the last movements of Ankh. The wand? I have no need of it, I cast it away years ago, to create illusions is a demiurgic toil of illusionists that need to make resting places for souls that crave such swinish games!

The staff of Caduceus carries my thrice-immortalized heart, my Ureic diadem, double-crowns of Egypt, where are they now? Megingjörð cast from my chest, Sun armor cast away, where are my weapons? Neti, neti, neither this nor that! I lay defeated yet victorious, departing from this world, like the rest,

the last mocked dragon of Earth. I am at ease, for my burden was heavy, but I carried it, I moved through the valley of shadows, and conquered them, I made a laugh out of pain and suffering, by detaching and heroically overcoming! What is more? Doesn't matter, need not be.

Enclave of Value: Patterns in defence of Arete

The character sows the destiny, the discipline mends the behavior, the daimon directs to the epitome of the arete, because it is to be understood with this high muse.

What is the real value of virtue? Is the golden chain of virtue equal to the iron chain of vice, which is internally empty and contains no essential dharmas? Is it merely a social construct that is completely relative? What is the value of virtue in the modern world.

Aretology deals with such questions. In nihilism, such values are completely overridden; in aspects of the sociology of ignorance, values are mere automatisms inculcated into society by socialization through mentors and peers throughout history and the mutability of the history of ideas in the noosphere. Even if we were to take the wisest man who could bridge the ancient past and modern times, and get him with his great historical insight into causality to tell us what is of value, he would not pull universal laws out of a hat. Aretological instincts depend on stability, wisdom, discernment, and good judgment in every situation and event forever linked to the hu-

man environment and the personal characteristics of the observer of thought, speech, and action. Deriving virtues from observations and internalizing them is reasonable, but is not it a struggle against adversity that creates an asylum of values that hardly anyone can relate to? „If you pitch your song too high, no one will follow you," were the words of Du Fu.

There is not a single man who is coherent, understandable and rock solid in his insistence to be noble. This is because nobility is forever linked to a set of practiced virtues and a love of great beauty and reverence that transcends the land of men. Most of us may have the image of a „knight in shining armor" in our minds, implying that virtue is devalued in modern times. Rather, imagine an ordinary person who overcomes his weaknesses and endures great turmoil to excel and absorb those hard-won essences. This is not stupidity, but a deep understanding, a profound essence, a gravity of barely surviving things, the lightness, subtlety, kindness and grace outward, the resolute diamond carrying the imperial obsidian sword hidden.

As a utilitarian aretologist, I consider virtue to be the social logoi unit of a healthy society, just as a family is an anthropological unit. It is the atmospheric nod to humanity in its refinement. It is the turn to excellence that is no longer to be found in this world that tries to deceive us by saying, „Such and such was never there, history is always now."

As a metaphysician, I find that the gigantomachy of virtues is a process of searching for a key to the divine, a homoiosis theio. What virtues, you ask? The daimon and ethos are different for each man and woman and are ultimately measured by objective, transcendent laws, but we have no direct access

to this world, we can derive approximations based on ideas and experienced revelations. Where wisdom and laws of nature, Earth and men are approached, the Divine land of notions tends to unfold, too. Gods do not contradict nature, they further its hypostasis. It is a process of constant interpretation, a hypophetic „hermeneuien". After all, it is a cosmos and not a chaos. As for the nature of the lion, its lionlessness, is a Ding-an-Sich, but it is different for each lion. What belongs to the nature of man is his humanity, but it is different in every man — vibrations of bestiality and idyll follow, but ultimately this is necessary to distill what is of use and „ipsa vene bibendi", drink your own poison to heal yourself as if you were taking a spagyric medicine.

Do not think of virtue as a „boastful thing, a thing of impractical fools," for now every thief, scoundrel, and swindler will cry out, „Loser, fool," and will use the first attempt to use his cunning in stealing as proof. This is a society of high-ranking cheats, scoundrels and thieves that are institutionalized, only the petty criminals are relegated to the courts and prisons, there is a general social acceptance of many behaviors that are contrary to the interests of a reasonable society.

Why should we ever engage in noble enterprises when any thief can rob us of our possessions, any swindler can slander our reputation and good name, any scoundrel can plot against us. There remains something of psychological transparency. When you are drawn into vice, you build a behavioral identity based on the same premises as the adaptive swindler. In fact, you have much to gain in this way — from a purely materialistic point of view, it is smarter to be a great, uncaught criminal

than a decent human being. From the big picture point of view, it's better to work towards the tip, but if most people's insight ends at the tip of their nose, what are we talking about? They are like market women, incessantly twittering rubbish, thinking they are engaged in something very, very important.

Only people who openly act upon their gigantomachy tower above the rest in practice. The gigantomachy of those in power, of those who rule over people, is greater than that of monks. That is why one so often finds petty crooks in government, whose ineptitude is masked by psychopathic self-delusions, lies, and the persistent fear that they will be confronted, stripped of their trappings, the charm of status, tested and condemned, a true gigantomachy would tear them to shreds. A magician who fights against perversities, deviations and vices is in a lonely position, but in a more honest one — because he is alone with the alone, as the Sufi saying goes — with the deserts and the gods.

Jurisprudence: Metaphysics of Laws

A fool endowed with all the divine and infernal techniques of magic is nevertheless an impotent one. It is the inexperienced magicians who are dangerous to themselves and others. If they are inexperienced, they are like a child with matches that can throw them into the gasoline and destroy their mind, heart and soul. The difference is in magical potency, the first has almost none and it will take a lifetime to train one, the second has been equipped since his first breath on earth, and lo and behold, everything works! Man's nature is what it is, it can be trained to the utmost perfection or to the greatest mischief. Evil intentions, jealous looks, lust for trifles or nobility in grandeur, magic is subject to the passions of an unsuspecting magician. He must be trained, he must be serious and self-controlled, he must learn to act like a craftsman.

Otherwise he is a mere mess and will be quickly pacified, used, abused, distributed, vivisected and annulled to his regret, despair and sorrow. Fortunately, potency in magic requires training even for a magician, and abuse of the art dilutes the possibilities of effective action. Effective potency is

directly proportional to excellent training, and chaos and confusion are inversely proportional to the effectiveness of magic.

There are indeed metaphysical laws inherent in the cosmos, the order, the embellishment, from which one can derive one's behavior, virtue, and ethos in the land of men, having discovered them by means of great, penetrating insight into ahistorical causality in a co-emerging, coherent whole, through experience, memorization, insight, wisdom, realization, and the ability to relate these reference points and systems of measure to the world as a whole.

Universalism and hypermoralism threaten here, but these metaphysical laws should be discovered through patient observation of the movement of celestial bodies, of disincarnate divine intelligences, of inspiration by muses, of observation of nature and its laws, and of the great vision of humanity integrated through individuation in proportion, ratio, to the most refined harmonies of spirit, soul, mind, body and heart.

When divinities are discovered, everything else unfolds like a rose. We must follow their teachings in an open, great, noble, embracing, reverent mind, with a studious, balanced, discerning understanding, precise and critical on the intellectual level, deeply feeling on the pneumatic level, without allowing excesses on the emotional level, having a strong and great heart, keep our body healthy to prolong the art of life, but not for the sake of the flesh, like some idiots who wanted to discover the secret of immortality in the flesh to pursue the spiritual arts, forgetting that the spiritual arts can be realized by a talented youth under the right circumstances.

Ultimately, it is the best humanity that can be discovered, guided by Heaven, each one for himself, according to his nature and what he can realize in himself. All chaos tries to deny the objective rules and lives on the delusion that there are none. No one can cheat the universal occult machinery, the laws of the cosmos and the rules of the game. Either you play along or you destroy the chessboard and give in to the illusion that you have won anything of value.

What is most rewarding is precisely the fact that no one can cheat the Divine Game, that our attempts are remarkable, that even if our enemies hinder our movements and destroy parts of our works, they put more effort into destroying our monuments left behind by the loss of their own power and commitment. Do not waste your time on such fools, as the old Arab proverb says, „Dogs bark, the caravan moves on." Those who persevere will still succeed.

On Second Sight and other Sensorial Siddhis, Hallucinations and Psychiatry.

If a psychiatrist experienced any hallucinations, he would nihilate them back to his worldview and paradigm; after all, we interpret everything back into what we know. After all, he does the same for his patients. Siddhis, such as „second sight,", clairsentience, clairaudience, magnetoreceptivity, clairvoyance, soul transmigration, are all symptoms of a disease, an overexcited mind, delusional attribution error. Historical events involving thaumaturgists, magicians, holy men, and seers are meaningless to a psychiatrist, inasmuch as he may relegate both the events and the personnel to his own discipline. Even clinical therapists of Jung's school rarely have anything to say about it, save for the art of interpretation and the „omnipresent unconscious" (after Pauli-Jung dialogue it was finally decided Jungiana has nothing to do with science).

In this brief, I offer both an explanation for some of these phenomena and a warning about blind-diagnosing patients whose lives are otherwise liveable because they use their skills to enrich their lives. There are unsufferable conditions at times, when the person with such abilities has an untrained mind, a societally-conditioned narrow belief system, an immature personality and yet attempts to make sense of it all. This is due to a lack of education in this area and a general rejection of such (rare) circumstances nowadays. Preparation for siddhis in India required a training in yogas, ethos, principles, they required a stout, tough, intelligent, shrewd mind that is firmly fixed in foundations that protect it from insanity.

Nevertheless, acccepting such phenomena in the modern world's societal logoi are numerous: scientifically dismissing such occurrences on the one hand does harm to the genuine events, while accepting them mindlessly, allows all forms of charlatanism to flourish on the other. I would like to issue a warning, therefore, that only people of a sound, ordered, and disciplined mind are well-equipped to manage situations in which siddhi may spontaneously occur. That would be a normative view, the real world is governed by its own laws, and often siddhis arise in people that are completely unprepared, either by spontaneous occurence, a botched initiation, or frivolous self-initiation. It is not my aim to critisise such happenings, but to advice to guide such people out of the confusion, and train their minds along the critical events that already occured, and are continuously challenging their lives.

In order to understand the background of Siddhis better, one would have to understand the whole complex of magicko-pneu-

matic consciousness-related entities, the laws governing them, and so on. This is not the purpose of this sketch, nor will I be contributing the exact terms of my subjective „theory of mind" here, which was relatively well-accentuated in „Occultosophia".

To avoid confusion, let me first define the terms I will be using here:

Hallucination (n.), after Etymological dictionary online:

> *„a seeing or hearing something which is not there," 1640s, from Latin hallucinationem (nominative hallucinatio), earlier alucinatio, noun of action from past-participle stem of alucinari (see hallucinate).*

Hallucination, after John Hopkins Psychiatry Guide (Speed, T. M.D., Ph. D., Sedlak, T. M.D., Ph. D.)

> *„An hallucination is a perception without a stimulus. With true hallucinations, the individual is convinced of the reality of the experience. A true hallucination must be differentiated from":*
> *Illusion — a misinterpretation of a stimulus (e.g., a crack on the floor is misperceived as a snake)*
> *Pseudohallucination — occurs in inner subjective space (e.g., heard in one's thoughts, not perceived as auditory, does not come through the ears)*
> *Vivid imagery — increased imagination or mental images*
> *Hallucinations can occur in any of the five senses (auditory, visual, olfactory, gustatory, and/or tactile).*

> *Auditory hallucinations are the most common.*
> *Hallucinations are not pathognomic for any specific psychiatric illness, including schizophrenia.*
> *Hypnagogic and hypnopompic hallucinations can occur in healthy people when falling asleep and awakening, respectively"*

Seeing and hearing things that others do not

We can't hear the high-pitched sounds that bats use for navigation, using echolocation. That would require an instrument that is capable of recording ultrasounds and informing us that indeed, such stimuli unregistered by the human ear happen. This is to say that we can't extract certain hidden categories unless we can register them, either using a device or our own senses. Hallucinations are registered sensually; they may be generated by the brain, in which case they are some form of misfiring, in some cases pathological, but they may also be stimuli that are simply registered by the brain and manifest as clear images, clear sounds, clear tactile sensations, clear olfactory sensations, and clear gustatory sensations. The brain is not a piece of meat in a box; it is an adapter, transceiver, conductor, and broadcaster, enclosed in a bioelectromagnetic field of a human being. It is a highly sophisticated modulator of conscious events, upholding awareness, memories, cognition, etc. Compared to cloud computing, the human nervous system is a datacenter, a process-running server, and a world-facing interface,

yet our understanding of it is as miniscule as that of a real-life hardware server's skill to understand the whole human world from our perspective. Our human cognitive, emotional, and physiological apparatus is a minor component of the vast array of occurrences and strange spheres in which we find ourselves. It is hard to measure this immenseness by our perception because, by nature, we can't extract ourselves from what is beyond our capacity. „Here be dragons," „any phantasy may be read into that," but that is not the goal; the goal is to sceptically structure certain phenomena experienced by people all over the world into a different framework, technical magick if you will, rather than discarding it entirely.

Rideró

Wydaj książkę
profesjonalnie!